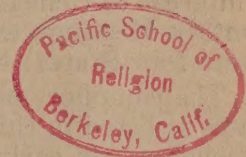


The American Friend

Old Series
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New Series
Vol. XXIV. No. 21



What Manner of Folks?

An Editorial

New Internationale

Fay Luder

God Wills It—No More War

Henry A. Atkinson

For Less than Nothing

Edith Lombard Squires

It Happens in Spain

Nofrontier News Service

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Richmond, Indiana

(See editorial on opposite page)

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Authorized by The Five Years Meeting of Friends in America

WALTER C. WOODWARD
Editor

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EDITORIAL

The Christian Citizen At the Polls

GOOD citizenship and Christian citizenship are not altogether synonymous, but it is true that a special responsibility rests upon the Christian to prove himself a good citizen in the deepest sense. The country is now in the throes of preparation for its quadrennial political field day which occurs on the first Tuesday in November. Should a special burden of concern rest upon the Christian in anticipation of that day? We believe there should.

Casting one's vote is but an incident, albeit an important one, in this business of being good citizens. We do not hold with the superficial implication of the popular admonition, "Vote, and thus prove your good citizenship." With good intentions, one may ignorantly cast his ballot in such a way as to serve no good purpose, much less a Christian purpose. Neither are we deeply impressed by the pious exhortation, "Vote as you pray." It all depends on how one prays—upon the attitude, motives, and understanding back of the prayer. About the last thing we would ask of some people is to vote as they pray.

There are some pretty clear obligations which rest upon Christian citizens in a political campaign. There cannot be said to be any definitely-labeled Christian politics in such a campaign—a statement that is too true in more ways than one. It is not to be expected that with the utmost study and sincerity, and with all singleness of earnest purpose, Christian citizens will come to a common agreement as to how their votes should be cast; certainly not in such a campaign as this in which the issues are so belabored and confused, and in which so many independently inclined voters seek to balance promises and principles on one hand, and profession and performance on the other. There are some important aspects, however, in which Christian citizens should find agreement in attitude and action.

There rests upon them, in the first place, a manifest obligation to be informed regarding men and measures, in so far as obtainable facts, as contrasted with rumor and hearsay, can give the necessary information. Wishful thinking, in which we are all too prone to indulge, is a poor substitute for facts and their honest interpretation.

So far as lies within the human mind and heart, the Christian citizen should be above confusing prin-

ciple with prejudice. He should be unaffected by a barrage of misrepresentation, and by the injection of false issues into the campaign.

That attitude of open-mindedness which is the quality of a free, liberal spirit, ought always to characterize the Christian citizen. Of all people, he should be alive to progress and the need for social adjustment—he should not worship at the shrine of the sacred cows which are ever and anon paraded in opposition to a forward march.

The constructive, conscientious citizen will not be blindly devoted to the party to which he may adhere, but will resent its specious appeals more vigorously even than he will criticize the policies of an opposing party. He will consider public questions on their merits, seeking always to bring to them a sound judgment and a discriminating appraisal. As he asks for conviction, for sincerity, for honesty, for independence, for courage, in candidates, he will himself seek to evince those high qualities as he faces the issues which focus in the coming election.

An Opportunity that will Soon be Gone

IN OUR special issue of May 28, we set forth the importance and scope of the compilation of Quaker meeting records in America, directed by William Wade Hinshaw. More specifically, announcement was made of the forthcoming publication of the first volume, and perhaps the most important volume, of a proposed series of books of records which will constitute an American Encyclopedia of Quaker Genealogy, an informing prospectus of which was presented. Much interest was manifested in the announcement of this monumental work, and during the intervening months advance orders have been received from all over the country to an encouraging degree. Obviously, the cost of publishing a book of this nature is very heavy, and William Wade Hinshaw proposes to limit the edition quite closely in accordance with the orders placed. Hence the delay in going to press. As explained on the opposite page, however, the time is near at hand when the die must be cast. Those who contemplate securing this basic book of Quaker genealogy should act quickly.

If this were in any sense a commercial enterprise we would not be giving it repeated attention, and certainly not editorially. In compiling these records,

Mr. Hinshaw has spent thousands of dollars which he does not expect and does not want to get back. So far as possible, however, he naturally wishes the book to be published to pay for itself. Toward this end we are giving the project the support of THE AMERICAN FRIEND, official organ of the Five Years Meeting which endorsed the work at its sessions in 1935. We are doing so, not primarily because of the official endorsement, but because we believe in the enterprise as worthy and valuable. When possible for them to do so, we would encourage meetings and libraries to secure this book as an invaluable fund of information on the history and background of Friends.

In our editorial, "A Magnum Opus in Genealogy," in the May 28th issue, we spoke of genealogy as a basic feature of history, whose constructive task is to inform, to teach, and to inspire; and that they who interpret discerningly what their search reveals are challenged in turn to become worthy ancestors of a posterity which will some time be searching the rec-

ords of our day. In a recent personal letter to the Editor, William Wade Hinshaw puts this view more appealingly, and, incidentally, reveals the spirit in which he has proceeded with this work. He says: "In working on my Quaker genealogical project and, through it, studying, of necessity, the thought of early American Friends, I have come to the belief that an intimate study of our Quaker ancestors will do more for the spiritual welfare of present day descendants of our early Quakers than any other study possible to pursue. The more I learn of the thoughts and ways of my Quaker ancestors, the more I want to become good."

Whether from its broad value as a part of the stream of American history, or as a complete genealogical record, or as a potential incentive to nobler living, this book is worthy of all the substantial encouragement our Friends and meetings—and others—are able to give it. And the most effective means of such encouragement just now is a signature on the dotted line, accompanied by an advance order check.

For a Christian Internationale

By Fay Luder

THE Christian Internationale! What if there were a great, world-wide organization vitally and explicitly concerned with bringing the Kingdom of God on earth? What if such an organization, led by a committee headed by Rufus Jones and consisting of Kagawa, E. Stanley Jones, Maude Royden, Kirby Page, Reinhold Niebuhr, T. Z. Koo, Sir Arthur Eddington, A. H. Compton, Henri Bergson, Albert Schweitzer, Giovanni Papini and George Lansbury, were to commit itself definitely to make a sincere effort to carry out Jesus' charge to his disciples; to surmount all barriers of denomination, class and race; to submit to no power on earth but that of God, renouncing militaristic nationalism and narrow patriotism, admitting no standard but that of Christ, owning only one supreme loyalty—to Christ and the advancement of his kingdom? What if even the possibility be envisioned that such an organization might emerge from the chaos into which the decline of capitalism is beginning to plunge the world, as the nucleus of a Christian World-State?

What if we as Friends had the opportunity to launch such an organization? Ought we to hesitate, appalled by the magnitude of such a task? Could we as Christians neglect that duty if it were thrust upon us? Well, that duty is thrust upon us not only as Christians but as Friends in particular. How is it thrust upon us? By the very fact of the coming Friends World Conference, the nature of the subject matter, and the uniqueness of its conception! Can we catch the vision of what it would mean to Friends and to the whole world if the World Conference were to initiate such a project?

Before taking up the gauntlet, let us consider briefly in the world situation today a few reasons why this vision of a Christian Internationale may not be such a wild dream and forlorn hope as it may at first appear to be. First of all, the time is ripe. Science has suddenly become humble, acknowledging its fundamental ignorance of ultimate reality, and the retreat of materialism is rapidly becoming a rout. As yet this phenomenon is not generally perceived, owing to the time-lag which is

responsible for the fact that "Christians," who have let themselves be too much influenced by a passing phase of contemporary culture, are still talking in terms of a period of science whose world view has been ever more and more discredited since the beginning of the century. If one is not well acquainted with science he may get an idea of the trend by reading the more or less popular works of Eddington, Jeans, Compton and Planck—all physicists. It is said, "Where physics leads the other sciences follow." Evidence of this is offered by such psychologists as Harry Overstreet and Henry Link. Apparently psychology is going to admit that it consists of a rediscovery in a scientific way of principles, the basic laws of which Jesus enunciated two thousand years ago. Psychology seems to be on the way toward the establishment of absolute moral laws of God—that is, laws in exactly the same sense that Faraday's law and the law of gravitation are laws of God. We can hardly realize what this new attitude of science will mean to Christianity in the future. Thus it appears that the time is ripe for a growth of faith, real faith this time, such as the world has never seen.

In another and even more important sense the time is right. Christianity is now for the first time in a position to free itself from its entanglements in the social order of which it has been hitherto a subordinate part. If we can approve of nothing else that Communism has done, we can at least be thankful that it has jolted us out of our comfortable, pharisaical complacency. E. Stanley Jones in his book, "Christ's Alternative to Communism," has stated the issue before us in the future very clearly. Never has there been a time in which we have had so many leaders who understand so well the all important significance and tremendous implications of Christ's Way of Love. Review again the work of only a few, for instance: Maude Royden, Kirby Page, Rufus Jones, Reinhold Niebuhr, E. Stanley Jones, George Lansbury, and the outstanding Christian since the first century, Kagawa.

Not only is the time for the establishment of the Chris-

tian Internationale ripe, but we have the technique of action already worked out for us in the life and writings of Kagawa. What is more, we have the man himself still available. His threefold program of evangelism, education and the Cooperative Movement is one of universal appeal even to those disinherited whom we have so shamefully neglected and to whom Communism is therefore now making greater appeals. Parenthetically, education of Christians as to just what Christ's Way is, and why it is the only ultimately practical way, has been rather meagre in the past. The advent of Richard Gregg's monumental work, "The Power of Non-Violence," should be of great significance as an indication of the line along which education might develop in the Christian Internationale.

Now to return to the consideration of the matchless opportunity which we have as Friends by virtue of the impending World Conference. The Conference is probably the best medium through which the Christian Internationale could possibly be organized. We already have the precedent in the way in which the American Friends Service Committee is handling the Emergency Peace Campaign. The project could very well be acted upon under Commission I. Rufus Jones, together with the World Conference Committee and the Fellowship Council, might well start work on the idea immediately so that enough discussion could be had to enable the Conference to reach a decision when it meets next September. The World Conference could then authorize Rufus Jones to choose a committee for the organization of the Christian Internationale such as that already named. Most of those named, es-

pecially Kagawa, would probably be very glad of the opportunity to serve on such a committee. They are only waiting, one might say, for some organization with enough prestige—and the World Conference has it—to call them. With those names signed to a manifesto in the name of the Christian Internationale, the idea could be given immediate world-wide publicity.

While the whole movement would transcend denominationalism, maintaining itself as a universal Christian organization, I am convinced—as a convinced Friend—that Quakerism has a message for which the world is waiting and that that message will be furthered a great deal—indirectly of course—through the Christian Internationale. The conception of the Inner Light and its implication of the abolition of an organized priesthood as a prerequisite to vital Christianity, is not one limited to Quakers, although they have stated it most clearly and consistently. Edward Bellamy, in his prophetic book, "Equality," has expressed a similar idea and is being heard elsewhere. Quakerism has this to offer the world and the world will accept it increasingly in the future.

The world is tiring of fear, insecurity and advancing chaos. The program of the Christian Internationale should offer it something all inclusive—the greatest thing in the world, the combination of mysticism, love for father-God and brother-man, the hope of immortality, with the immediate task of building the Kingdom of God on earth in which poverty, unemployment and war shall be no more.

Brown University, Providence, R. I.

What Yearly Meeting Means to Indiana Friends

VISITING ministers at Yearly Meeting develop a center of interest. While Friends gather as Representatives from the sixteen Quarterly Meetings and exchange greetings, they turn invariably to those in attendance from sister Yearly Meetings and welcome them most cordially. In many instances the visitors were returning home after an absence of years and found themselves in a delightful atmosphere renewing the fellowship of former days. Of these, Thomas E. Jones, President of Fisk University, once very active in this Yearly Meeting; Milo S. Hinckle, Murray C. Johnson, and Herman A. Parker, now of North Carolina, and Willard O. Trueblood of California, were acceptably present and with others contributed helpfully through gospel messages to the spiritual uplift of those privileged to be present.

Another feature of special interest this year, was the presence throughout the sessions of four nonagenarians, the sum of whose years was 365. George N. Hartley, Amasa M. Jenkins, William McDonald and Elizabeth Jordan, ranging in years from ninety-three to ninety, have been in attendance regularly for many years, but this time they were recognized as worthy of special honor and

a picture of them appeared in the local papers. With their spiritual interests ever fertile, they continue to point the way for those who would share with them the responsibility of church organization and development in religious life. Ira C. Johnson, who had not missed attending Yearly Meeting for many years was noticeably absent, as was also Charles W. Sweet. Letters of greeting were directed to be sent them conveying something of the affection felt for those who have been so valiant in service, so genial in fellowship, so deeply beloved by a wide circle of friends.

Those serving the Yearly Meeting as Clerks were: Presiding, William J. Sayers; Recording, Isadore W. Kirk; Reading, Edith J. Hunt and Homer G. Biddlecum; Announcing, Frank Chant.

The Meeting opened its 116th annual session, September 23, with a large attendance, the weather being favorable and the interest manifestly keen. A period of worship was followed by a recognition of Representatives present from the Quarterly Meetings and of visiting Friends from other Yearly Meetings.

The report of the Treasurer was received with much satisfaction as more money had been available during the year

and the financial condition had greatly improved, with fewer and smaller deficits from the Quarterly Meetings.

Reports from White's Manual Labor Institute showed that many improvements in physical conditions had been made, mostly by the use of the boy's labor supervised by the superintendent. Phyllis Cosand, who recently spent two months working among the boys, spoke appreciatingly of the good work being done and urged that the Institute be provided with a recreational director and also with a case worker.

The Committee on Indian Affairs made a good showing in work done at Wyandotte and Shawnee, Oklahoma. The summer camp at the Big Jim Mission was considered successful; several of those participating told of their impressions and experiences, two of them being Indian young men who have come to Earlham College as Freshmen. Their presence and testimony helped to make more real the statements made regarding that work.

The session devoted to Missions considered reports from the Missionary Committee and the Missionary Union. Willard O. Trueblood gave an address on "The Stewardship of Life," showing how

war with its aftermath of hatreds, suspicions, and fears among individuals and nations has retarded the work of missions and "only by giving Christ full and free reign in our hearts, by dedicating our children to his Kingdom program and, by recognizing our Christian duty in the stewardship of all our time, our talents, and our money, can we hope to further our missionary enterprise." A missionary luncheon marked the noon hour when departmental leaders presented reports, and Mary Minnick told of her experiences while teaching last year in the Girls' School at Ram Allah. Merle L. Davis rehearsed the present situation in Palestine and told of the efforts being made through American and British authorities to keep the schools open despite threatening conditions that seem to necessitate military control.

At the first evening meeting for worship, Milo Hinckle made an earnest plea for peace-mindedness, speaking on the theme, "Christ is our Peace." He maintained that the peace of the world is altogether dependent upon whether individuals choose to be peace-minded to the extent that they remove from their minds all barriers of class prejudice, suspicion, jealousy, if they would turn the world toward peace. At the Peace session the work in the local meetings was reviewed. A special feature had been a series of contests in preparing an abstract of the book, "The Power of Non-Violence," the winning papers being awarded prizes. Clarence E. Pickett, Secretary of the A. F. S. C., reviewed the work of the Emergency Peace Campaign which has the support of all peace organizations in the country, the aim being "to educate the public to maintain sanity and stay out of war no matter what happens." A Peace representative from each of the Brethren and the Mennonite churches was present and brought greeting from their people. Friends work in France, in Austria, and among the young Friends in America through their numerous "work camps" was also considered with prospective plans to send a delegation next year to China and Japan.

As Executive Secretary of the World Conference Committee, Leslie D. Shaffer told of the work being done toward securing representatives from "Friends around the world" to attend the conference next year at Philadelphia for a study, through the findings of five commissions, of the present world situation when "the basic principles of Christianity and Quakerism are being challenged by Secularism, Nationalism, and Militarism." Friends from thirty-three other countries as well as from the twenty-four Yearly Meetings in the United States are expecting to attend. Indiana Yearly Meeting is actively interested in this Conference, in the support of which



Left to Right—

WILLIAM McDONALD, ELIZABETH JORDAN, AMASA M. JENKINS, GEORGE N. HARTLEY

it is actively cooperating. A committee composed of William J. Sayers, R. Aaron Napier, Ernest A. Wildman, Howard W. Cope and Walter C. Woodward has been named to receive applications from members of the Yearly Meeting wishing to attend, and to give credentials to the sixty-four Friends appointed—the number of the quota to which Indiana is entitled.

Friends were urged to keep temperance facts before the young people, to continue meetings, sermons, lectures, and cooperate with other temperance forces in creating public sentiment against present methods of liquor control. The Temperance Committee will be known in future as "The Committee on Prohibition and Public Morals of Indiana Yearly Meeting." The special address at this session was given by T. Morton McDonald, Princeton attorney, and head of the Indiana Dry Forces, Inc. He emphasized the importance of total abstinence in the use of intoxicating liquors and urged the prohibition of the traffic said to be "poisoning the life-blood of millions and causing more wreckage and ruin than any other factor in our social structure."

The Committee on Evangelistic, Pastoral, and Church Extension Work in a splendid report showed results of a survey of religious work in the Yearly Meeting. Maps of location of meetings in Michigan, Ohio, and Indiana comprising the Yearly Meeting were shown, and data regarding the local meetings were correlated for further study. All meetings were urged to cooperate in the pro-

gram of the National Preaching Mission and to share as far as possible in the simultaneous eight-day gatherings in the interests of evangelism during the week of November 15-22. Murray C. Johnson, Superintendent of North Carolina Yearly Meeting, gave the special address on Evangelism, stressing three forms, that of emergency, conservation, and extension. He defined evangelism as the "reclamation and conservation of human personality" which must be accomplished through individuals, and urged Friends to concern themselves with it because of the immense wreckage of lives through sin.

In a stirring address on Religion and the Community, Thomas Jones spoke for the Committee on Religious Education, supplementing the reports on the work of the past year. He made a plea for a return of self-confidence, of true religion, recognizing God as an ever present help. The job of education and religion is to change things as they are into what they should be. The human mind is the bridge between the spiritual and the material worlds. By systematically and persistently doing needful work the community may be changed. A special exhibit prepared by the committee was on display.

Professor J. Arthur Funston of Earlham College gave the educational address in which he discussed the question, "Why have we education which develops wise but powerless individuals who are unhappy both with the world and with themselves?" After two years of graduate study in Europe, he had come to feel

that "a partial cause of the lack in the educational system is the sacrificing of the individual mind and will to mass thinking, mass movements, and mass dictation." The college can "help mould the liberal spirit which resists tyranny, criticises dogmatic authorization, and strives for tolerance and justice, tolerantly and justly. With this new freedom we can perhaps find individual and social salvation." President Dennis, in connection with his annual report, said: "While there is a gratifying improvement in the financial situation of the college during the past few years, we are genuinely concerned over what the next few years will bring." The desire has been "to make the college program more flexible so that it can be more readily adapted to the needs, the interests, and the abilities of individual students."

The report on Young Friends Activities featured the final evening program. A banquet was served to about two hundred young Friends at West Richmond Meetinghouse in the early evening, after which they returned to the Yearly Meetinghouse for the program. Thomas E. Jones reviewed briefly the history of the Fisk Jubilee Singers and what they had meant to Fisk University since its beginning in 1866. From those times to the present, they have carried the spirit of their songs to every nation. He presented Mrs. James Meyers, who has been serving as director of the group since 1915. Then, appeared seven men with her in chorus, and how they did sing! Not merely to entertain, but to convey a spiritual message, sweetly, appealingly, for the uplift of humanity and the glory of the Creator! Again and again, they came forward with their choice spirituals, so generous were they with their God-given gifts. The report recorded activities of young Friends during the year stating that classes had been held on peace, economic and race relations, stewardship, world fellowship, dramatics, and youth at worship.

The devotional half-hour each day at the close of the morning session has become very attractive, when attendance is often at its best. The first message was given by Willard O. Trueblood, and the remaining series of three by Thomas E. Jones. Again, on First-day, these men of God led their hearers to spiritual heights in mighty climaxes to their earlier messages. Many Friends returned home at the close of the week after busy days of committee and session duties. Many others came in for the closing day of worship, "Yearly Meeting Sunday" still being popular for those who can come for only one day. The morning was fair and the attendance was large, giving Willard Trueblood an excellent opportunity to consider helpfully "The Fourth Dimension." Another large audience in the afternoon listened intently to Thomas

Jones as he spoke from the words of the apostle Paul, "Demas hath forsaken me, having loved this present world." It was an able appeal for loyalty to Christ and the Church. The report of the Devotional Committee mentioned the good work of the visiting ministers during a busy week, and the Clerk read an adjourning minute looking toward the time and place of meeting next year, if the Lord will. Rain had begun to fall but everyone was happy that a sense of need was being met in the goodness of a loving Heavenly Father.

J. R. W.

SOME FRIENDLY EVENTS DOWN EAST

New England Yearly Meeting which gathers at Westerly, Rhode Island, is the original of the conservative group of Yearly Meetings separated from the main body of Friends following the leadership of John Wilbur about 1848. The Friendly names of Perry, Foster, Brown, and Buffum are carried by a large part of the membership which does not exceed 250. It is a pleasant sort of family group where nearly every one is closely related.

The meeting was held this time, commencing on the 11th and running through to the 14th of the 9th month; and as they have no schools or missions or business enterprises to be concerned about, the meetings are largely for Friendly fellowship and spiritual experience. They spend a good deal of time reading the letters from their fellow Yearly Meetings and feel more closely allied to Philadelphia Yearly Meeting, Arch Street, than to any other considerable group of Friends. Many of their children are educated at Westtown School and have taken active part in the work of the American Friends Service Committee, both in the reconstruction work in France and the child-feeding in Germany and Poland.

Perhaps the contrast of well-kept cars in the meetinghouse yard with this gathering so redolent of what was sacred in past years was more apparent in this than in some other meetings.

The sweetness of atmosphere, the tenderness of feeling, the sensitiveness to human need which were in evidence in the gathering! One could not help desiring for the larger gatherings of Friends this same genial atmosphere. Interest in the approaching World Conference of Friends next year was also very marked.

Another interesting occasion was the dinner tendered Sir Arthur Eddington who had been talking at the Three Hundredth Anniversary of Harvard University in Cambridge, Massachusetts, on the interior workings of the sun. He consented to have dinner with us in New

York the night before sailing home to Cambridge, England, on the *Queen Mary*. About 175 Friends, gathered from the two New York Yearly Meetings, and from New England and Philadelphia, enjoyed meeting our distinguished Quaker scientist and learning from his own lips why he appreciated the Friendly fellowship and was willing to be known as a Quaker.

His description of our faithfulness to our peace message as the most distinctive bond, and the freedom of the individual conscience linked with his Friendly heritage, satisfied many of his hearers and they rejoiced in his suggestion that science and religion were wearing off their antagonisms. He departed from our shores carrying with him the affections of a large number of new friends. It is not surprising, perhaps, that the school men were present in goodly numbers at this dinner; two college presidents and a number of college professors and teachers were in the gathering.

It is evident that the interest in the World Conference of Friends is really growing here in the United States. Perhaps I judge from the point of view of one "sitting at the receipt of customs," as a member of the committee charged with the raising of a portion of the expenses of the Conference allocated to our New York Yearly Meeting. But Friends with like duties will realize how cheering to a collector is the sensation of having funds volunteered unasked for this purpose.

That Rufus Jones should have been able to attend the sessions, not only of his own New England Yearly Meeting, but a New York Yearly Meeting (with Five Years Meeting Affiliation) and Western Yearly Meeting, and the New England Yearly Meeting referred to in this article is, I think, a delightful evidence of his ability to answer his own calling that we keep saints in circulation.

L. HOLLINGSWORTH WOOD.

NEW YORK YOUNG FRIENDS CONFERENCE

Sponsored by Friends of both the Five Years Meeting and the General Conference, the second Young Friends Conference of New York Yearly Meeting Young Friends was held, September 9 to 13, at beautiful Lake Minnewaska in New York State. The Conference theme was "Making Christianity both Individual and Social," and the conference leader was Fred Gladstone Bratton, Professor of Religion at Springfield College, Springfield, Massachusetts, who delivered four challenging addresses on "A Philosophy of Life for Today," "The Recovery of Personality through Biography," "The Function of Religious Leadership Today," and

"Does Youth Need Religion?" Discussion groups following these lectures were directed by Dr. Bratton; S. Emily Parker, Executive Secretary of the Young Friends Board of the Five Years Meeting; B. Russell Branson, pastor of the Clintondale, New York, Meeting; and Effie D. McAfee, formerly of the American Friends Service Committee. About seventy young Friends attended the Conference and, together, shared their problems and interests in a way which promises well for their continued cooperation in the future.

FALL OPENING AT STATE COLLEGE MEETING

On Friday evening, September 25, Pennsylvania State College Meeting held its opening social for Freshmen and other new students, thus participating in an annual function held simultaneously by all the churches of State College to make incoming students feel themselves welcome.

This year the social committee of the meeting tried holding the social only for the student members of the meeting. Although seventy-seven students, in registering, gave Friends as their religious preference, this does not mean that all are members. Including four chaperones, a total of forty-seven appeared at the meetinghouse for an old-fashioned evening of social games. Seventeen of the present list are Freshmen and a few others have transferred, so that our group has enjoyed an increase of about twenty in contrast to a loss through graduation last year of thirteen.

While this Student Social more or less represents the official opening of winter activities for the Churches of State College, our meeting began after vacation on the first Sunday in September and has been having services ever since.

In the winter ours is a fairly stable resident gathering. In addition to the students there are twenty to thirty adult members, some faculty members and their families, and others business people or residents in town. Most of these come out regularly, and there are always about double that number of students present.

But during the summer session, the meeting wears a different aspect. Friends attending summer school are augmented by large numbers of visitors who have come to see what it is like. This summer the attendance ran from thirty-five to seventy-six, for the most part increasing as the summer session progressed. Because of the large proportion of non-Friends, the meeting was especially glad to have with it this summer several visiting Friends whose presence added strength to the life of the meeting and whose contributions were greatly appreciated.

IMPORTANT MEETING ANNOUNCED

Mid-West A. F. S. C. Meeting and Race Conference to be held at Richmond, Oct. 30 - Nov. 1

Taking advantage of the Mid-West meeting of the American Friends Service Committee, Richmond Friends and the Service Committee have jointly planned a Conference on Race Relations to be held in Richmond, Indiana, October 30, 31, and November 1, at the East Main Street Meetinghouse. This furnishes a double attraction to Friends who find it possible to be present. Several are planning to attend from Philadelphia and the East. There is every reason to expect a large number of Friends from the mid-west area.

Peace and Service Committees as well as missionary committees should have much interest in this conference and make every effort to be present and secure representation from each meeting, particularly in nearby Yearly Meetings. Those planning to attend should write Errol T. Elliott, Friends Central Offices, in advance.

The program includes addresses by persons, both Negro and White, of recognized talent in the field of Race Relations. The opening meeting will be held at seven-thirty on Friday evening, October 30, with an address by J. A. Thomas of the Louisville Urban League, Louisville, Kentucky, on "Race Relations from the Economic Viewpoint." The session Saturday morning will be addressed by Miss May Belcher of the Y. W. C. A. at Indianapolis on "The General Picture of Race Relations." Homer L. Morris, presiding, will arrange discussion groups following this address. Discussion will concern the problems raised by Mr. Thomas and Miss Belcher, as they confront the Society of Friends. A noon luncheon at the Townsend Center will complete the morning program.

Saturday afternoon will be used for the regular meeting of the American Friends Service Committee, including the supper hour at six o'clock. This offers, especially to Mid-West Friends, an opportunity to attend and participate in the Service Committee discussions of plans which ordinarily occur at Philadelphia. The Service Committee belongs to all of us. It is doing an outstanding service and winning a world-wide recognition. We shall want to enjoy our privilege of closer cooperation with it as this meeting comes within our reach.

On Saturday evening, Henry J. Cadbury will speak on "Friends and Their Responsibility in Interracial Understanding." A discussion will follow. This

service should help Friends to "gear into" the problem of creative understanding in our day. We cannot live on the reputation of our forefathers. We must win, for our day, the right to claim our heritage.

Sunday morning, at nine-thirty, will be used for continued discussion of American Friends Service Committee activities. Friends will worship with the meetings in and near Richmond at the regular time of worship. In the afternoon will occur the meeting of the Fellowship Council. This comparatively new and engaging work of Friends in building our world fellowship should bring together a large attendance for the closing session of our Conference.

Friends desiring programs should address the Central Offices at Richmond. In the meantime let us reserve the dates for this All-Friends occasion and plan to assemble auto loads for three days of Friendly exchange in one of the most difficult and important problems facing men today.

REDEDICATION SERVICES AT CARMEL

Friends of the Carmel, Indiana, Meeting held special rededication services in their recently refurbished meetinghouse on September 27. The walls in the church building have been redecorated, the floors refinished, a new carpet laid, and new draperies bought for the choir and Sunday School rooms. The committee in charge of repairs announced that enough money had been subscribed to take care of the expenses incidental to these changes.

In the morning worship hour Gertrude Reinier of Texas, a former pastor born and reared in the Carmel community, delivered a forceful sermon while John R. Compton, the present pastor, was the evening speaker, his subject being, "A New Church." The many and varied special musical numbers heard in the bible school hour, the morning worship service, and the evening meeting were much appreciated.

This was the third service of the kind to be held in the present meetinghouse, built in 1893, when the first dedication was held. At that time Samuel Mills was pastor. In 1915, when Lewis Stout was serving the meeting, similar services were held following the completion of the Sunday School rooms in the rear of the church building. Since the present pastor came to Carmel several years ago, many other improvements, for many of which the Dorcas Society has been responsible financially, have been made: the basement has been refinished, other rooms made into class rooms, the parsonage remodeled and shrubbery set out.

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What Manner of Folks?

TWO things are rather plainly manifest today, even to a casual observer. One is the desperate and dangerous situation in the world, and the other is the popular indifference to that situation. One would think that people who profess a great devotion to democracy would manifest some concern over the flight from democratic principles now taking place almost everywhere. It isn't necessary to enlarge upon this trend. One has only to look at the new threat of Hitlerism in Germany, at the ruthless rule of Mussolini in Italy, at the threatened triumph of Fascism in Spain, and at the apparent powerlessness of democratic countries to meet the rising tide of dictatorship to realize something of the desperate straits in which democratic principles are placed. One does not need to look abroad for these same manifestations. There are too many of them to be observed all about us from day to day. We may join in the refrain, "It can't happen here," but it is already happening. We are woefully indifferent to the rights of free citizens if, perchance, our own opinions and prejudices may run contrary to them.

It has long been a popular pastime to excoriate old Nero for fiddling while Rome burned. What better are people doing today? In a half dozen places in the world the fires are already lighted from which the world may easily burn, but what are we doing about it? Just plain fiddling. Not that many of the things in which we are engaged are not legitimate and even necessary. We should certainly not leave the things which should be done and become frenzied or alarmist in our attitude over dangers seen and unseen. The fact remains that we engage in a hundred things day by day which are of little moment as compared to the terribly vital issues at stake in the threatened world conflagration. If the latter comes, nothing else will much matter to us.

If this indifference is based on an assumption that all these conflicts are far away, and that our country need not be involved in them, a rude awakening is in store. Let people who are ordinarily intelligent and who are informed of world conditions in general seem adamant to any effort to arouse them to action. An Emergency Peace Campaign is announced and public meetings arranged to face the present issue. A local committee may spend weeks in an effort to arouse interest and to get people to take part, at least by attendance, and hardly more than a corporal's guard is the result. This is but symptomatic of the popular indifference. How do people meet this way? What manner of folks are we?

But why confine our remarks to people in general? Not many days ago a widely known Friend and peace worker stated publicly that in his judgment not more than three per cent of the Society of Friends are much concerned about peace. This judgment was based on his experience in trying to arouse a supporting interest on the

part of Friends in definite peace projects. His figures may be questioned, but the general situation as indicated is too plain to be denied. For some reason or other, Friends generally are strangely apathetic.

We say "strangely" on two counts. In the first place the peace principle is at the very heart of the faith of Friends: peace not only as a relationship between nations but, more fundamentally, peace as a quality of mind and heart and soul which is at the center of God-given personality. Wherever Friends are known, they are associated first of all with their time-tested loyalty to this, their best known testimony. Friends are known primarily today for the efforts they are putting forth on the human and social frontiers toward bringing peace in conflict situations. Yet how few Friends are actually supporting these projects which constitute the really significant contribution which Friends are making to Christian action! Our service to the peace principle in general is too largely a lip service of passive acquiescence.

Our apathy is strange, in the second place, because, as suggested above, if ever there was need for speaking our central testimony in a vigorous, constructive way this would seem to be the time. Instead of being passive, if not indifferent, while other religious groups are stepping more to the forefront, we should be concerned and alert as never before. If one has any doubt as to the inertia of Friends in this respect let him investigate the activities of our local meetings in the cause of peace as compared to the amount of time, effort and money expended in other departments of work. What manner of folks are we who call ourselves the Society of Friends?

One may ask the reason for this strange apathy? Is it plain indifference? Partly so, no doubt. Folks in general, Friends or otherwise, seem to be so constituted that they will not concern themselves about anything that does not apparently affect their own interests rather immediately. However, this does not apply to folks who do become interested in other things outside their personal orbit. Perhaps a sense of futility is partly responsible—futility in the presence of power and circumstances apparently beyond human control. No doubt all of us come now and then under a sense of such futility as we observe the tidal wave of tragic events. Even so, we are not of the stuff of which our martyr forefathers were made if we yield to this feeling of impotence.

There is another reason, somewhat akin to this, which is all too pervasive. We seem to have lost our belief in the sanction and power of the personal concern earnestly expressed. We have fallen too much under the spell of bigness and mass action. This is one of the things from which the world is suffering most today. If we are to withstand the fascist trend, which would suppress the individual, we must do so by proving by our own attitude

and action that personality is something too sacred and creative to be subordinated to the will of a dictator, on one hand, or to that of a mass majority, on the other. This testimony needs to be made now, and made in a democracy under whose constitution it is declared that one may not become a citizen except as he puts the dictates of the State above that of God as his conscience directs. History is full of the flaming examples of the power of illuminated personalities, and we as Friends should be repeating something of that history in these difficult days.

As a matter of fact we have not begun to explore the possibilities of what we may do to make our peace testimony effective in the face of apparently increasing odds against us. The first test comes of course right where we live. In what light are we held by our own friends and neighbors? How many of them, as we heard it expressed the other day, would be surprised in case of war to learn that we profess to be conscientious objectors? When efforts are made in our respective communities to arouse and inform the public, are we among those who can be counted upon to take a leading part in them? Do we even attend such meetings when others call them? Do we let our representatives in State and Nation know how we feel on questions relating to this burning issue? Do we cooperate with our own and other peace agencies that are trying valiantly to stem the crimson tide of approaching war? If not, what manner of Friends are we?

Our memory goes back to the critical days of 1917 when this country entered the World War. For three years we had faced the possibility that America would

be drawn into the world-wide conflict, yet how strangely indifferent to the situation were we as Friends! In too many cases it was only when our sons faced the draft that we became really concerned. Then we were ready enough to seek exemption or some kind of alternative service on the ground that we belonged to a religious organization whose principles were opposed to participation in war. As a matter of fact many a boy was given non-combatant service whose folks at home had never earned that right for him, so to speak. What right have Friends or anybody else, to profess a principle in time of crisis that they have not proved in their own lives before that crisis comes? These are questions to which we should be giving serious consideration these days.

It is from this point of view that the meeting of the representatives of the three historic peace churches held at Chicago the other day is most encouraging. Bound together by common devotion to the cause of peace, Mennonites, Dunkers and Friends counselled together on the present situation. The discussion was on alternative service. Such contemplated service, however, was widely inclusive. It had to do not so much with what our young people may be allowed to do if and when war comes, but rather with what they ought to be doing now with us, who are older, to help prevent war, and how they may thus be proving that their profession for peace is based on the consistent conduct of a sound conviction. This is a responsibility which we must assume and share with our young people. We must answer with them the pertinent query: "What manner of folks are we who call ourselves the Society of Friends?"

God Wills It—No More War!

Report of International Peace Congress

"GOVERNMENTS make war, people make the peace." This statement is neither accurate nor historically true. Governments cannot make war without the people, and the people cannot make peace without the active participation of their governments. It does, however, state in popular form a growing conviction of millions of thoughtful persons. We are all perplexed by the strange anomaly with which we are faced. Never has there been a greater threat nor terror of war than right now. Never have all the nations spent so much in preparation for war. Nearly ten billions of dollars will be spent in the next twelve months even if war does not come within that period. If the fighting begins, it will likely spread rapidly to all countries and all lands, and no one can forecast the cost or the result. Yet in every land, there is an almost unanimous "will to peace" on the part of the people. The organization for peace, the propaganda for peace, the prayers for peace, and the willingness to sacrifice for peace, marks a new era in human thinking and activity. Why then cannot the will of the masses influence the course of governments?

In an attempt to answer this question

a small group in France, with the assistance of a few leading peace advocates in Great Britain organized last year the Universal Peace Congress on a broader scale than has ever been attempted before. The whole world was included and every interest of humanity enlisted. The first Congress was recently held in Brussels, September 3-6. There were nearly four thousand delegates who came from forty nations. Fifty came from China; three hundred and fifty came from Czechoslovakia arriving in a special train; twenty-two hundred from France; six hundred and fifty from Great Britain; one hundred and fifty from the United States; strong delegations from India, Australia, South Africa, and all the principal countries of the world, with the exception of Italy, Germany, and Japan. The delegations represented every shade of thought and almost every form of political opinion; they were well organized, with responsible leaders, so the Congress was in a true sense a representative gathering, not merely an international mass meeting.

The program was simple but effective. On the first night a great demonstration was held in the Centennial Hall. Three

hundred and fifty people sat on the platform, 4600 in the body of the hall, about 2000 stood, while outside 1500 tried in vain to find a place. The meeting was presided over by Viscount Cecil, who with Pierre Cot, Minister of Air of France, is joint President. In his opening address Cecil pointed out the fact that the sentiment for peace can be effective only when people join forces. Pierre Cot, speaking in the same strain, said: "We hope that your participation in the Congress will give you a new inspiration in your struggle against international anarchy and war. We have here a large number of delegates from the whole world, which in itself is an impressive demonstration of the desire for peace which still exists everywhere. This Congress is only a beginning of what we hope may be a sustained effort that will increase in intensity until the triumph of our cause has been achieved."

The Archbishop of York sent a message in which he expressed his sympathy with the Congress, its aims and purposes, and his hopefulness for the future of the movement. "Nothing can be more important," said he, "than to make certain that the forces working for peace in the various countries fully under-

stand each other and co-operate on the basis of that understanding."

Edouard Herriot, of France, made a brilliant address. One felt in listening to him that he was speaking not only to the Congress but to the world. In a most realistic way he pointed out the dangers, but insisted that the only way out of our present difficulty is through a better organization for peace. We must build a real society of nations in which all people will find themselves represented by their several governments. "The fear of war is universal, the work for peace must be universal. There can be no security for one nation except as there is security for all." Not only was it an eloquent address, but the sincere expression of a man who, feeling his responsibility as presiding officer of the French Chamber of Deputies, feels at the same time a terrible concern for the future in face of the menacing threats of war.

Among the other speakers were Professor Montessori; Schwernick of Russia; Desbons, representing the Veterans of the last war; Lord Dickinson, representing the Churches; Professor Ward and Nevin Sayre, representing American peace sentiment; Madame Nansen from Norway, and Philip Noel Baker of Great Britain.

The real work of the Conference was done in the thirteen Commissions which had been set up prior to the meeting. The Commissions represented: Arts, Letters and Science; Aviators; Economic Affairs; International Agrarian interests; Cooperatives; Education; Physical Culture; Woman's Organizations; Parliamentary organizations; Religious organizations; Youth organizations; and Trade Unions. Every national delegation drafted some of its members for the various Commissions so that each represented a cross-section of international opinion. Other delegates were then allowed to select the Commission with which they wished to collaborate.

The Commission on Religious organizations was made up of over one hundred persons and represented almost every religious, theological, and political point of view. Pasteur Jezequel, an International Secretary of the World Alliance serving as Reporteur, presented a carefully prepared paper on the relation of the churches to peace and proposed a program of cooperative action with the Congress and its future organization. There was diversity of opinion on the question of sanctions and the definition of means to acquire collective security. But the Commission came to an unanimous decision in regard to the necessity for the religious agencies to organize, preach, and educate against war as a means of settling international disputes.

The Commission unanimously adopted

the following resolution calling for a world conference as a new start in international life:

1. Believing that war is incompatible with the spirit of religion, and inconsistent with the teaching of our Lord Jesus Christ, the Commission of the Churches is convinced that a new and better beginning in world affairs is essential. Adjustments in the structure and procedure of the League of Nations, however useful, cannot by themselves reach down to the roots of the present distress. We believe that a solution of the world problem is to be sought in the Christian faith, whence comes the power to change the motives and direction of personal and public activity.

2. To make this effective, a way must be found to bring under impartial survey the economic grievances and other inequities out of which the anxieties and fears of nations grow, and which account in large measure for the fateful race in armaments.

We urge that the League of Nations, acting in conjunction with those States not included in its membership, should convene after due preparation, but at the earliest practicable date, a World Conference on these subjects, open to all States. The subjects with which such a Conference should deal would necessarily include protective tariffs and financial obstacles to world trade, inability to obtain raw materials and an outlet for excess population, and the future administration of colonial possessions and mandated territories.

We ask that the Churches should urge upon their several Governments the necessity for such a World Conference.

3. We earnestly appeal to the respective authorities of all religious communities to declare in unmistakable terms that they will not countenance nor assist in any way in any war with regard to which the Government of their country has refused a bonafide offer to submit the dispute to arbitration.

4. Further, the Commission requests the Congress to appeal to the Churches and all religious organizations to throw the weight of their educative influence and of their religious inspiration into an active support of the idea that the peoples, by accepting the bond of their fraternal unity, should renounce the claim to unrestricted right of action regardless of international obligations.

It voted to send a cable message to President Roosevelt expressing the satisfaction of the Commission in view of his recent declaration in favor of convening a conference of the nations to grapple with the causes of war and to advance the peace of the world.

There was a long discussion on ways and means of cooperating with the future work of the Congress. Religion

must be translated into action and the Commission agreed on the following program:

1. Organize a Peace Committee in every church and congregation in every country throughout the world.

2. A program of education for peace in every church congregation and religious agency.

3. Cooperation in the taking of a peace ballot in every country.

4. Systematic and regular financial support from the members of all religious organizations for the worldwide work of peace. It is suggested that every person who really wants to help, give at least a penny a week for this cause. There were representatives of about fifteen million persons present at the Congress. A penny a week from each would produce \$15,600,000 a year. With such a sum at its command the International Peace Conference could really make its influence felt.

5. The Commission finally agreed to launch on a world-wide scale a new crusade—a crusade for peace. Just as in the Middle Ages the churches and preachers put into every letter, sermon, and religious service the phrase, "God Wills it," so it is proposed to put into every sermon and service of worship "No more war."

The church people at this Congress, like those of other Commissions, were in dead earnest. This is no passing whim or temporary interest, but a commanding call for service. Nothing less than a supreme effort on the part of all people can save the world from disaster more dire than we have ever known in all the sad annals of the past.

This first International Peace Congress was to have been held in Geneva, but owing to the exigencies of petty politics and the small-mindedness of the Geneva press, the place of meeting had to be changed. Geneva lost her chance. The new League buildings challenge the broader spirit of men and women of good will everywhere. Brussels had the privilege of entertaining the common people who are interested in peace. Let us hope that the League will not slip further into the clutches of the political marplots, but rather will exert itself so that the breach will be closed and there will no longer be in Geneva a League of Governments dominated by selfish national interests.

The International Peace Congress should be an adjunct to the Geneva organization, housed by its side and supporting it at every point. In turn the Conference should have the whole-hearted support of the League, the use of its technical equipment in carrying out its plans and arranging its meetings.

HENRY A. ATKINSON.

It Happens Again In Spain!

Some Things to Keep in Mind

WHEN the fighting in Spain is over the shameful record of Spanish fascism will find an echo in the propaganda of newspapers and radio broadcasters in the United States. Admittedly the situation in the Iberian peninsula is complicated by censorship and counter-claims. Admittedly a great deal of the trouble is due to the widespread general ignorance about Spain, a country comparatively neglected by first rate newspapermen and deemed out of the more significant European picture. Yet by a wholesale barrage of undigested rumors, false reports, malicious misrepresentation, and unscrupulous sensationalism, a view has been built up in the average American mind that is fantastically incorrect.

First of the great misrepresentations is that of the Popular Front government as "Communist." Communism has been making gains in Spain under the reactionary governments that preceded the Popular Front, and the Communist Party is a component part of the Popular Front organization. Yet the best that Communists could do in the recent elections was to send, even with the aid of their colleagues, a dozen or fifteen Communists into the Cortes, or parliament, with its total of 473.

Of what groups is the government composed, and what are the purposes to which each owes allegiance? The republican progressives and conservatives, the right-wing Socialists, and the Communists, are substantially united in their desire, first of all, to restore liberal parliamentary rule. The left-wing Socialists led by Largo Caballero, and the small but influential Workers' Party of Marxist Unity (somewhat similar to the British Independent Labor Party) aim at a soviet form of government, with a temporary and moderate dictatorship until order is assured and the socialization of basic industries has been accomplished. The Anarcho-Syndicalists, powerful in Spain as nowhere else, desire local communes free from central interference. The anarchists, although many of them are highly idealistic, constitute the chief danger to stability should the government win, because of their unwillingness to cooperate long with any government whatsoever.

The fascist rebels have their differences, indeed can hold together only by a common hatred and a common overpowering ambition. That ambition comprehends, mainly, an eagerness to keep the country illiterate, under the sway of a minority of Catholics ruling

A popular slogan some years after the war was, "It must not happen again." To what extent the accompaniments of war, including wilful misrepresentation, are in the forefront in the civil war in the Iberian Peninsula, is set forth by the Nofrontier News Service, which has first hand and reliable contacts in Spain that enable it to speak authoritatively in the presentation of this article.

as church politicians rather than spiritual leaders, "bulwarked" by a huge army and navy, carrying out an unrestrained exploitation of the workers and peasants, and consummating an alliance with Mussolini for the anticipated conquest of democracy.

It is to the support of this last piratical group that a large section of the American press has consecrated its talents of prevarication. A manifesto, published in Spain soon after the outbreak of the revolt against the democratically-elected government, called upon all Spaniards to support the authorities against the rebellion. It was signed by the leading intellectuals of the country, of all political parties, including the President of the Spanish Academy (an avowed Catholic), the head of the medical profession, and other prominent conservatives. Why was this fact not widely published? The Supreme Court of Justice, a notoriously conservative body, also issued a statement calling upon judges and magistrates to remember that acts of the government's supporters are legal and those of the fascist rebels illegal. Why was this fact not widely published?

Another customary misrepresentation has to do with the burning of churches. Nobody can or does deny that churches have been destroyed or gutted by fire, even before the present conflict. The comparatively small number of such incidents, however, before the fighting started, was due to the zealousness of the republican governments in guarding religious and historical treasures. Irresponsible hoodlums, inspired more by resentment of the church's vulgarly displayed wealth and abuse of property power, than by any social philosophy, have at times got out of hand. That fifty per cent of the population is still illiterate is due to the kind of government the fascists would restore, and is directly attributable to reactionary and short-sighted church leadership.

In the recent combat, numerous churches have been used to store muni-

tions, as snipers' nests, or headquarters of fascist recruiting. They have been war depots; if violated by ruthless attackers, they were first desecrated, then their support of militaristic barbarism.

Moreover the burning of churches is really "an old Spanish custom." This is not a "wise-crack," but a simple historical fact. The controversy between Church and State is rather old in Spain. In the last fifty years, that is, under the Monarchy, the Spanish government was much concerned over the so-called clerical question. Religious orders carrying on industrial and commercial enterprises were supposed to register for taxation purposes, but refused to do so; meanwhile the Church protested against the attempt to establish "liberty of conscience" and lay schools. The ensuing conflicts have always been accompanied by the burning of churches.

Does this mean that there is complete unanimity among the Catholics of Spain in backing the rebel cause? Quite the contrary. Just as the majority of Catholics in 1931 disregarded the leaders' orders to support the monarch and voted overwhelmingly for the republic, so now a great many followers of the Church—though probably fewer than formerly, in view of the pressure put upon them and their fear of rising radicalism—understand that there is deliverance for the Catholic religion from fascism, which in Germany has been waging relentless warfare against the churches.

In the London *News Chronicle* of August 14 there was published a message sent from Madrid by Senor Antonio Ossorio Gallardo, Spain's foremost liberal lawyer. Gallardo is a fervent Catholic, has been a member of the Cortes for twenty years, was formerly a member of the Cabinet, is President of the Madrid Athenaeum of Literature and Science, Chairman of the Law Academy and Dean of the Madrid College of Bachelors. This leading Spanish citizen and Catholic layman cabled: "I should appreciate the opportunity to explain to Christian and Liberal people in Britain that the accusation that Spain is run by a demagogic and destructive Ministry, justifying a military Fascist rise, is totally and absolutely false. Since the Popular Front's electoral victory three successive Cabinets have been exclusively republican, bourgeois, parliamentary, and moderate."

With the best leadership in the world no government, no party officials, could under existing conditions maintain

tight control over every undisciplined element. The difference is, as much of the American press has been guilty in not making clear, that the fascist leaders aim at the extermination of all their opponents in the country, while the aim of the government is well summed up in the words of Premier Giral: "The relative slowness with which the government's forces are steadily compelling the rebels to withdraw is due to the government's concern to cause as little bloodshed and material damage as possible."

The unparalleled savagery of the fighting need not be exaggerated to indicate the damage that has been done to Spain. No observer will contend that all of the harshness and the merciless reprisals have been confined to the fascists, though they have certainly excelled in cruelty and the entire struggle may fairly be laid at their door.

No doubt there have been killings and outrages, but it is sobering to read the words of the *Manchester Guardian's* correspondent from Malaga, from which some of the worst atrocities have been reported. He declares: "I would like to say that reports published in the English papers of nuns led about naked in the streets of Malaga are the purest invention; on the contrary, they were taken either to the Town Hall for safety or to their own houses, and were treated with perfect respect throughout. Sisters of Charity still go about the streets in their uniforms."

Many atrocity stories appearing in the reactionary press of various countries have, when analyzed, proved either false or misleading. Such was one in the English newspaper, Lord Rothermere's *Daily Mail*, which on August 26 carried part of a photograph showing a Spanish woman soldier dancing. The caption under the picture asked: "Is It the Celebration of yet Another Outrage Against Christianity?" The same day the *Manchester Guardian* published the full picture and indicated that it was a scene of a social hour at camp.

The correspondents who really are informed about Spain—and many have gallantly sought at great risk to learn the truth—occasionally break through with a refreshing story. But the big dailies that set the pace for the country as a whole, so far as their policy is concerned, have been predominantly fascist. Only the truth will prevent great masses of Americans, to most of whom Spain is an unknown country, from falling victim to this propaganda and throwing their moral support to the enemies of everything that intelligent men count civilized.

Peace is not the product of documents. Peace is the product of good will among men.—HERBERT HOOVER.

THEY DIED FOR LESS THAN NOTHING

By EDITH LOMBARD SQUIRES

They died for less than nothing:
We who are left have seen to that.

Far in the distance are clouds along the horizon.
And over the world there is a hush, a stillness:
And we who have lived through tempests
And endured hurricanes,
Know the portents.

What is this narrow love of country?
Are we not all one kin, one people?
Has not life through the ages
Sprung from one loins, one womb?
Yet brother is set against brother, father
against son,
And we mothers bear our children
To feed them to bloody ground.

We have borne sons, stalwart sons:
Have gone through deep waters and
desert wastes,
Have cradled hope and cherished love,
To what avail?

Why did we not speak before it was too late?
Why did we keep silent and watch our sons march by?
We knew, but we dared not cry out.
It will take the bread from their mouths, we said;
And we dared not: we were afraid.
And now their bread is ashes and their drink despair.

The sins of the mothers on the children.
But it is not for this generation that we cry out,
Nor for these dulled ears.
It is for the days to come,
The years that are still strong and smiling.
We who remember must make that remembrance vivid.

What can youth know of charnel-houses?

The sun is up, the dew is on the grass,
We are strong and lusty, life is an adventure,

Let us sing as we march.
And they go forth with a shining in their eyes
Not soon to be forgotten.

How did we then forget?
How could the years have grown so dim?

We were blinded by the fog of routine,
We were deafened by the surf of living.
We would not hear the vultures screaming
Nor see the broken years.

Roll drums, roll, on and on and on;
Blow bugles, blow, and flags unfurl.
Our sons are beautiful and thrilling with life.
We clap our hands to see them march away.

How could we let them go, we mothers?
For many, many returned
Bloody, disfigured, terrible.
Their bodies shriveled and broken,
Their hearts dimmed forever to a feeble flame.
But we comforted them,
And they forgot like little children.

Shall we conceive again in horror and decay?
Shall we give birth again in bitterness and despair?
O my children and my children's children,
They died for less than nothing.
Richmond, Indiana.

LIGHT FROM THE NORTH

Henrik Sorenson, one of the most famous Norwegian painters, is an ardent pacifist. Thanks to him, the Peace Exhibition held in Oslo and in thirteen other towns, was a great success and stirred people everywhere.

Sorenson recently addressed a great audience at Oslo University on the war danger and what Norway could do about it. He appealed for the aid of labor, the Church, and the press to mobilize anti-war sentiment. He pointed out the uselessness of equipping everyone with a gas mask and urged common action of the Scandinavian countries in the event of a European conflict.

Sorenson also made an interesting suggestion in regard to the Nobel Peace Prize. This fund, he believes, should be made into a militant agency for peace. For three years it should be given to the peace organizations of three different countries with the instructions that they organize an up-to-date, fighting alliance of the peace forces. This, too, would approximate the ideas of the founder. Tolstoy's prophecy that light shall come from the North is a guiding star to Sorenson.

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Subscription price—fifty cents per year.

Richmond, Indiana
101 South Eighth Street

The Emergency Peace Campaign

Its Program for Governmental Action

WHETHER a government can lead its people into war or keep them out of war, depends on the policies it pursues. Decisions made by the next Congress will point the way the United States will go. Following is a condensed statement of the program which the Legislative Committee of the Emergency Peace Campaign believes is absolutely essential if the entrance of the United States into a general European war is to be prevented. The complete statement is available in printed form. Write the Emergency Peace Campaign, 20 South Twelfth Street, Philadelphia, Pennsylvania.

FOR STRICT NEUTRALITY

The Emergency Peace Campaign advocates stronger neutrality legislation providing for mandatory embargoes on munitions, loans, credits and essential materials of warfare to belligerents when war breaks out in any area.

Only by preventing its citizens from becoming involved economically and financially, can the United States keep out of a prolonged general war. The enormous stake which American bankers and traders had in the success of the Allies was a primary factor in drawing this country into the World War. From 1912 to 1916 our trade with the Allies jumped over 300 per cent in volume, whereas our trade with the Central Powers fell in the same period to one hundredth of its previous volume. Because of its immense resources, the United States is in a strategic position to furnish or deny war supplies.

The present neutrality law is inadequate. It is not enough to place embargoes only on munitions and credits to warring nations. Raw materials are essential sinews of war. Cotton is a necessity for the manufacture of high explosives—and oil is as vital as bullets. Now is the time to establish categories of embargoes before any substantial war trade has arisen.

The Emergency Peace Campaign, while recognizing that there is a difference of opinion at this point, favors mandatory legislation, because:

- (1) The present permissive bill gives the President too much power to control embargoes over commodities, and vests in him an indirect war-making power which constitutionally belongs to Congress.
- (2) Mandatory embargoes would relieve the pressure of special sections and interests upon the President and the State Department in a crisis.
- (3) If neutrality legislation is man-

datory, the imposition of embargoes could not be construed as an unfriendly act to any nation.

MILITARY AND NAVAL POLICY

The Emergency Peace Campaign advocates revision by the American government of its military and naval policy so that it will be restricted to the protection of continental United States against invasion as a first step toward universal total disarmament.

Authorities list the competitive race in armaments as one of the primary causes of the World War. Suspicion, fear, and hostility are engendered inevitably by a campaign of armed preparedness. Increases in armaments in one land are viewed with alarm across the border or across the sea. Every such addition is used by militarists at home as proof that heavier appropriations for their own army and navy are necessary.

Military and naval appropriations in the United States for 1937 total more than a billion dollars, not including provision for the construction of two huge battleships, already authorized, to cost fifty-two million dollars each.

We oppose the "fundamental policy" of our navy department as officially announced of "maintaining a navy in sufficient strength to defend our interests, commerce, and overseas possessions." We also oppose such manifestations of this policy as more battleship construction and provocative naval demonstrations.

By demanding the right to protect American interests in every part of the world, the United States will become automatically involved wherever conflict breaks out.

The State Department has announced its Pan-American Goodwill policy, which states that we will not use armed force to protect our interests in Latin-American countries. Investments made in those countries must be made at the investor's own risk. This policy should be extended to all the world.

ECONOMIC ADJUSTMENT REQUIRED

The Emergency Peace Campaign advocates easing of international tensions through reciprocal trade agreements including all nations and through calling international conferences to consider stabilization of currencies and the problem of facilitating access to raw materials and markets for all nations.

The policy underlying reciprocal trade agreements attacks the evils of economic nationalism and high tariff barriers which close trade channels.

Through these agreements the United States offers one of the largest import markets in the world to nations who will reduce their tariffs in a like manner.

These trade agreements are made between two nations on individual items and forbid the raising of tariffs on large classes of goods. Countries must be assured of access to raw materials and markets to provide for the welfare of their people.

The countries controlling the major portion of the world's economic resources must take the initiative in making these adjustments, so that less favored nations will not feel compelled to seek their necessities through war.

NATIONALIZE MUNITIONS

The Emergency Peace Campaign advocates taxing the profits out of war and the preparation for war, and nationalizing the munitions industry.

Private manufacture of munitions was shown by the Nye investigating committee to mean constant pressure on our government for increased armaments.

Government control of munitions would lessen the incentive for constantly increasing armaments, and thus relieve the taxpayer. In case of war, private citizens would not be able to ship arms and munitions to warring nations and thus it would be easier for the United States to be neutral.

This is not a new idea. It is rooted in the fundamental base of our law—the Justinian Code issued fourteen centuries ago. This code forbade the manufacture or control of weapons by "private persons." France has just pointed the way by voting to nationalize her munition industries.

CONSCRIPTION AND FASCISM

The Emergency Peace Campaign advocates opposition to the enactment of any universal draft laws conscripting labor and all other manpower, as advocated in the Industrial Mobilization Plan. That plan, proposed by the War and Navy Departments, provides:

- (1) For automatically drafting all male citizens between the ages of 18 and 45.
- (2) For court martial in case any person "fails or neglects fully to perform duty required of him." This would make any form of effective protest impossible.
- (3) That the nature of the emergency may be such as to require employment of children under 16.
- (4) For the recruiting of women for "duty with the armed forces."
- (5) For establishing strict censorship

of the press, and controlling wages, hours of labor and working conditions.

This mobilization plan sets up an actively operating dictatorship under military control—which is fascism. There is no assurance that this control will be ended when the emergency is over.

INTERNATIONAL COOPERATION

The Emergency Peace Campaign advocates international cooperation for the settlement of disputes by peaceful means in accordance with the principles of the Kellogg Pact, including adherence to the World Court.

International anarchy must be replaced by international law. The United States should take an active part with other nations in developing legal and orderly procedure for settling international controversies.

This would include support of all peaceable forms of international cooperation, including the International Labor Office, the World Court, a reformed League of Nations, automatic arbitration, conciliation, conference and mediation.

IMPORTANT RELATED ISSUES

In addition to the foregoing immediate Program for Governmental Action to prevent war, the Emergency Peace Campaign calls upon all those who love freedom and democracy to work for:

(1) The preservation of all political and civil liberties.

(2) The repeal of the Oriental Exclusion Act and extension of the quota system to immigrants without discrimination based on race.

(3) Legislation granting immigration authorities discretionary power to extend the right of asylum to aliens within this country and to political and religious refugees seeking entrance.

(4) The elimination of armed force in industrial disputes, the enforcement of peonage laws and adequate state and federal anti-lynching legislation.

(5) The abolition of compulsory military training in civilian educational institutions.

All of these have an important bearing on the problem of war and peace.

WHAT YOU CAN DO

Work diligently in your community to stimulate serious thinking on these issues. Create and mobilize positive peace opinion. Organize your community to make it safe for peace. This is a first step toward keeping the nation at peace. Final decisions on these vital issues are made in Washington by elected representatives of the people. Visit your candidates for Congress. Arrange delegations to interview them. Question them on these issues. Get their definite answers. Vote accordingly. After the election keep constantly in touch with

your representatives. Give the mobilized opinion in your community expression in the form of letters and resolutions directed to the President, the Secretary of State, your Senators and Representatives.

Remember—you are one of a sovereign people. You must make your demands for peace known to those who represent you—*To those who control your destiny by their votes!*

BONDING OURSELVES TO KEEP THE PEACE!

The peace bond campaign of the National Council for Prevention of War is swinging into its twelfth month, and a flash-back over this major financial offensive for peace produces conclusions gratifying to all concerned with the great task of preventing war.

Through the medium of peace bonds thousands of new people have been interested in the organized peace movement for the first time. They have been given an opportunity to learn the facts about war and peace. Their attention has been attracted to peace issues, and out of a welter of interests bombarding the public today the problem of peace has been pulled out and set in the center of the stage.

The peace bond idea itself takes hold rapidly. Throughout the country men and women seized upon it as an opportunity to make a contribution to peace, either as a salesman, or as a purchaser. Records show that since the drive to build a more adequate American peace movement was begun, more than 1600 individuals have taken peace bond books and asked their friends and neighbors to become bond buyers. The peace bonds, ranging in value from \$1 to \$100, are certificates acknowledging a contribution to peace. They do not bear interest, they are non-redeemable. Every bond buyer receives a year's subscription to *Peace Action*, leading anti-war journal, published by the NCPW, and more than 10,000 readers have already been secured through peace bond sales.

In order to strengthen the whole peace movement, the Council provides that 40 per cent of a bond's value may be allocated to a church, peace group, or any society for its peace activities. Records show that 261 organizations, national as well as local, have thus been aided.

This campaign, the first of its kind in this country, has been officially endorsed by the Peace Association of Friends in America.

Among prominent peace bond buyers and endorsers are United States Senator Gerald P. Nye, United States Senator Rush D. Holt, Secretary of Agriculture Henry A. Wallace, Dorothy Canfield Fisher, numerous members of Congress

and a score of mayors and other public officials in communities throughout the nation.

With interest aroused, with money to push peace projects, with the magazine *Peace Action*, to guide the work, the whole peace movement is being strengthened daily. This is all the more important in this election year, when parties, and policies, and politicians clash, and when men and women are named to carry on the destiny of the nation.

In this campaign the National Council for Prevention of War is sounding the message that the fundamental issue is the prevention of war; that if war comes, no program of any party can be put into operation. The Council is building its campaign around these six issues:

1. National defense policy based on defense of our soil from invasion, not of our interests abroad.

2. Easing of international tensions through reciprocal trade agreements and stabilization of currencies.

3. Stronger neutrality legislation including embargoes on basic war materials.

4. International cooperation in the settlement of disputes by peaceful means in accordance with the principles of the Kellogg Pact.

5. Nationalization of the munitions industry and taxing the profits out of the war.

6. Watchful maintenance of the constitutional guarantees of freedom of speech, press and assembly.

Labor groups, farm groups, women's organizations, young voters, and church people especially are being urged to vote for or against Congressional candidates on the basis of their stand on these issues. The five groups hold tremendous political power, and that power, thrown behind this program for peace, could make it a legislative reality.

Work like this is being made possible by peace bond drives. Literature cannot be printed, speakers cannot be sent to strategic areas, information cannot be mailed, unless money is available. Peace bonds are supplying funds every day for such projects as these.

More people all over the country may want to take part in such a movement. They can do so by writing the National Council for Prevention of War, 532 17th Street, N. W., Washington, D. C., for full information.

The most effective factor in getting rid of armaments would be to substitute for national hatred and rivalries a sense of the brotherhood of nations. The idea that "we are all members one of another" needs to be applied to peoples.—
LORD BRYCE.

"LITTLE LEAGUE" WATCHES EVENTS AT GENEVA

BY ADOLPH KELLER

As the big League of Nations prepares to convene, attention is drawn to the little League of Nations, which is composed of about fifty semi-official and private international organizations having their seat in Geneva.

The little private League of Nations has a vision of cooperation in a special field. It understands that the problem of one committee is nearly always also the problem of others. Here are the headquarters of six international Christian organizations: The Universal Christian Council for Life and Work, preparing already for the next world conference of all the non-Roman churches in Oxford next year; the World Alliance for International Friendship through the Churches; the European Central Office for Inter-Church Aid; the Young Men's Christian Association and Young Women's Christian Association; the World's Student Christian Federation; the Quaker Centre. The Research Bureau of the International Missionary Council left a while ago and is now in London.

Besides these Christian headquarters there is the International Bureau for Education, the Save the Children's Fund, the League of Nations Union, the International Student Service, the Women's Organizations for Peace, the Nansen Office for Refugees, the International Red Cross, etc.

They are the planets revolving around the sun which, however, is actually going through an eclipse. They have perhaps a truer spirit of a League of Nations than the League itself. They are also the keenest observers of the League, inspirers, watchmen, stimulating influences, the voice of the peoples, the masses, the churches, the anonymous amount of good will and desire for peace and collaboration which is in the world in spite of the rumors of conflicts and wars.

The League has learned to appreciate this watchful influence and readiness to give a soul to the great body which is so sick because it forgot that such a great body cannot live without a soul, without a principle, without sacrifice and faith in an ideal for which one is willing to stand. The League began last year to reckon with the collaboration of private organizations.

These private societies have formed a central organization which is more or less accredited unofficially to the League. Moreover, the Swiss State will probably ask these organizations to make their headquarters in the old palace of the League which has been left vacant by the League moving into its costly new headquarters.

Thus, a new spirit of cooperation will be created among these groups which have different aims. They will form an important volume of international opinion, an educational influence, a resounding board for certain ideas of the League, but also a critical voice which will stand for the real idea of the League, and not allow it to fall among the political bandits and plunderers.

If international organizations can live and work together, the peoples will learn to do so—perhaps even the governments.

Children's Corner

By Lucy Meacham Thruston

HOW IT WAS ARMISTICE DAY FOR CHARLES AND CLAUDE

"That corn is mine," declared Charles. "It's not, it's mine."

Charles stripped the ear he had in his hand. "Cousin Ben sent me this popcorn seed from North Carolina. I gave you some. Your row begins here." Charles marked the earth with the side of his foot.

"Your corn and mine run together, almost. That stalk's the best on the lot, of course you claim it. It's mine." Claude stripped off a ribbon of fodder and flung it in Charles' face. Jean, the only other person out on the lots, stood wide-eyed, listening, watching. Now she sprang forward. "Stop it, first thing you know you'll be fighting good and hard, and fighting won't tell which is right, it will just show which one comes out ahead with his fists. Here's my lot now," she pointed to the overgrown divisions in the common ground back of the suburban houses, "and there's my pumpkin vine run over into Claude's lot. The pumpkin's mine."

"Want to leave me nothing," Claude growled.

"You had cucumbers this summer, lots, and none of us had any. You didn't share either."

"We—we eat a lot of cucumbers."

"Humph," the snorts were in unison. Charles doubled up his fists. Jean saw and she didn't believe in fighting, all summer she had stood between them. "Here stop it. I'm tired of always trying to stand between you. I know what we can do, I know," she bounced up and down. "We're going to declare an armistice."

Charles shuffled his feet against the ground. "What's an ar—armistice? What does that mean anyhow?"

"It means stopping quarrelling and fighting, taking time to talk things over, see if you can't find some way not to be—well unfriendly anymore. Ev-

erybody has to work alongside of some one else and they have to learn how to get along together. That goes for you and Claude, and it goes for groups and nations and peoples too."

"Oh, you talk too much, always have something to say about everything."

"S'pose I do, I'm the oldest, and you said the other day I was apt to be right."

"Oh, all right, go ahead," from Charles.

"You see I have a piece to speak on Armistice Day, the real armistice Sunday in November. I've been studying up. And I know the very place for us to talk things over—just like that first armistice. You come that way, Charles, and you come that way, Claude; and here's the garage where we'll meet. You see the Germans came up on one railroad track and the—the Allies on another, and then they got together in one of the cars. Well, here's the garage and here's our car. You two sit in the back and begin your talking about what is best to be done. I'll take notes." Jean felt in the car pocket where paper and pencils were always kept. "Here, don't talk at once, you just splutter. Now about the hoeing and planting and weeding, and whose hose is to be used for watering—all that." Jean listened carefully. After a while she passed over a pencilled paper.

"Say, you have it about right," Charles said. Claude nodded.

"Sign, both of you; and now you are not to keep fussing with one another and you keep from fussing and quarrelling and almost starting a fight until you sort of think things out and see what can be done. Then you come together again and sign a treaty. That's to keep you going straight. And I hope that treaty'll be a good one. If it is we'll get ahead of those big men who got together after the World War and decided what they and most of the world around them could do. Now scam."

"But say," Jean called after them, "that pumpkin! It goes into a pie, we'll celebrate with the real Armistice Sunday."

The Church shall acknowledge the fundamental and eternal contradiction between war and Christianity; that the very fact of war shouts the failure of Christianity; and that the Church therefore cannot bless war without surrendering its character as Christian. The Church's clear duty therefore, is to excommunicate war, deliberately and solemnly to say, and so to inform the State, that the State may never again expect to receive the resources of the Church. . . . as aids of any war in which it may ask its citizens to engage.—*Christian Century*.

In the State of Infinite Variety

Among the Folks in California

BY way of introduction to this installment of our summer travelogues, we give two melancholy sequels to pleasant experiences that were ours. A few weeks after our visit to Glacier National Park, a forest fire ravaged the Many Glacier district and destroyed the entire cabin community in which we had such a delightful sojourn. In the second place, on the very morning of the day on which our last issue went to press, the daily papers headlined the fierce conflagration in the Coos Bay section of southwestern Oregon. Our Bandon-by-the-sea, where, as we had just related, we had bivouacked on the beach, was wiped out of existence, its population being left homeless. In our poignant regret over these disasters, we dislike to think that the Woodwards left a trail of smoking ruins in their wake.

A QUICKLY CHANGING SCENE

Shortly before reaching Ukiah on the Pacific Coast Highway, we turned off to our left on Highway 20, to the "hot spot" of inland California. Very soon, in the quickly changing scene, we realized that we were in the State of infinite variety. From the Redwood forests not far behind us, we were driving shortly over sunburned, largely barren hills, which are so characteristic of California in summer. Though very different, it was a picturesque drive, especially so as we skirted for many miles the waters of Clear Lake, well named, which marks a very popular summer playground for north-central Californians.

As we rode along the lake we were very mindful that Edmund and Miranda Robinson, residents of Newberg in our boyhood days, have a ranch somewhere in the hills back of Lucerne. We had hoped to have time to hunt them up, but we had not made the progress on our tortuous trip down the coast we had figured to make, and as we had a rendezvous to keep in Sacramento, had no choice but to keep going. This will inform the Robinsons of our near approach and of our regret at having to pass by on the other side.

WHEELS STRAIGHTEN OUT AGAIN

For two days and more, we had driven over mountain roads that were almost continually curving. "Sharp curves—keep to the right," had become an axiom of the road. We had turned the wheel so persistently to adjust the car to the twisting roads that our arms moved back and forth with somewhat the regularity of a piston rod. It seemed as if we could almost never straighten out the wheels. Imagine,

then, the relief, when, on dropping down out of the hills into the Sacramento Valley, we found ourselves on a broad highway stretching as far as eye could see, with never variation or turning. The road seemed fairly to slip from beneath us as we sped along toward Williams, where we turned south on Highway 99.

In turning off the Pacific Highway into the interior we changed climate as well as scenery—and as quickly. We had expected a warm reception, however, and adjusted ourselves—and our tires—to it accordingly. By the fortunes of the road, we have found that discomforts and compensations are fairly well balanced.

STATE CAPITOL SUGGESTS EPIC!

Early in the afternoon we entered the capital city, and soon drove around the Capitol, the office building of our Friend, Walter F. Dexter, Secretary to the Governor. It was Saturday, and we didn't attempt any calls at the State House, but appraised the premises as a pleasant place in which to work. The Capitol Building seems a little bit smothered, right in the heart of the business district, but we trust Walter F. doesn't find it so, politically. We think of the Capitol at Sacramento in terms of an epic in western history: not the "epic" of the last campaign, which may have been a reverberation of the great epic—or the prelude to a greater one—but the heroic story of the struggle of a brave people against the railroad and other dominating interests which, operating through the State House, so long kept a strangle hold on the State—a story told many years ago by the talented Frank Norris in his novel, "The Octopus." We think of the California Capitol also in certain other and more up-to-date connections, on which we feel deeply, but coming from Indiana we realize that our own political house is somewhat crystalline, so hasten on to pleasanter topics.

A FRIENDLY PARTY AT THE GREENS

Our purpose in driving by Sacramento was to call upon Alta Jewell Green, who was for many years a member of our Mission Board Staff at Richmond. About four years ago she married Walter Green, who is connected with the State government as an entomologist, since which time she has turned her abilities to home-making, and evidently with the same success with which she formerly applied them to office administration. A little more than a year ago they took a baby girl to raise, and fair little maid

Marian is the very apple of their eye, as well she may be. We found a cool haven in the shaded living room of the attractive Green home, and were soon visiting hard and fast to make the most of our limited time.

Soon our friendly group was increased by the arrival of Abijah J. and Ivalu Weaver, who had driven in from Roseville to see us. We knew them first when he was pastor of the meeting at Newberg, and had seen them later in 1913 when they had a similar connection at Berkeley. For many years they have been engaged in the nursery business at Roseville, but A. J. continues in the ministry somewhat as a free lance, for he preaches when needed, not only in the Citrus Heights Friends Meeting, to which they belong, but frequently in churches of other denominations in that locality. And remembering the quality of his sermons, we do not wonder. Another caller was Olive Armstrong, a teacher in the city schools, living with her father, Elmer C. Armstrong, whom we had just seen in Oregon where he was visiting his other children. We have him to thank for much appreciated suggestions relative to our route southward.

FEELING QUITE AT HOME

It was a nice party, an earnest of the fellowship we were to enjoy with so many good friends in California, and we were sorry it could not be prolonged. Our schedule required, however, that we reach Berkeley that evening, so, after partaking of refreshments appropriate to the day, we said farewell and were again on our way.

From Williams to Sacramento we had driven on Highway 99, which goes through Newberg. Now, from Sacramento we were driving over old 40, which goes through Richmond, Indiana, and were driving to Berkeley, where we had lived for three years, through Richmond, California, where we spent the night. Altogether, we were feeling quite at home.

OUR "SUNSET" CABIN IN RICHMOND

Soon after we had crossed the upper arm of San Francisco Bay on the big toll bridge at Vallejo, a heavy fog drove in from the sea to envelop us, as we had seen it do in years past—another homecoming reminder. By the time we reached Richmond, a few miles out from Berkeley, the fog had cleared somewhat but evening was at hand, and we were fortunate to locate a very attractive cabin camp where we were soon very much at home in a "Sunset" cabin. In

the morning, we had ridden in the cool and shady depths of the Redwood forests, during the greater part of the day we had gasped in the heat of the Sacramento Valley, and now, except for our cabin gas fire, we were shivering in the breezes of San Francisco Bay. Yes, we were in the State of infinite variety.

WITH BERKELEY FRIENDS AGAIN

It was the evening and the morning of Sunday, August 2, and we had been asked to speak at the morning hour of worship at the Berkeley Friends Church, of which Merrill M. Coffin is now pastor. Many memories came thronging home as we drove along San Pablo Avenue toward Berkeley. For three years, while studying at the University of California, we had lived in the university town, during which time we were actively identified with Berkeley Friends and the meeting. That was long ago, though many of those associations and experiences were as vivid in mind this morning as if they were of yesterday. But what changes the intervening years had brought—changes in world situation and national trends, coming in the wake of a terrible war, changes in the religious outlook, and many changes, of course, in the local community! Somewhat reminiscent in mood, it was on this background of change that we spoke feelingly to Berkeley Friends of today's widening tasks for Christians who have a well rounded gospel of "good news" for beleaguered humanity.

After an absence of twenty-five years and more, we still found several familiar as well as friendly faces in the meeting. From one of these good friends of yore, Olive L. Naylor, we learned what we had lost in the way of Naylor hospitality, through not having informed friends of our whereabouts the evening before. For the rest of what proved to be a long and memorable day we were in the hands of our friend, May E. Lamb, a former Newberg girl who has long been responsibly connected with Berkeley's leading banking institution. For two years we had lived with May and her mother, now deceased, while studying at the University, so it was again a case of home folks meeting in reunion.

BEAUTIFUL BERKELEY-ON-THE-BAY

On finally leaving the meetinghouse, piloted by May, we drove about the university section of the town and on through the university grounds. How we revelled once more in the pungent aroma of the Eucalyptus trees which surround the Greek Open Air Theatre! And what a kaleidoscope of people and events flashed in memory as we had seen and heard them in those classic precincts! Gadski, David Bispham, Dr. Wolle and his Bach Festival Chorus, Maude Adams in "Midsummer Night's Dream," Sir James Bryce—these and

many others had made memorable the association of this out-of-doors auditorium, to say nothing of the many university activities which focused there. One twinge of bereavement we suffered in spite of all the marked developments on the campus—we sorely missed the noble Le Conte memorial oaks, which had finally gone the way of all the earth.

We loved this Berkeley-on-the-Bay when we lived there, and we found that we love it still: not only for the pleasant associations of our university days, but for its lovely homes and flower-bordered streets, and for its beautiful setting, nestled at the foot of alluring hills and looking west straight through the Golden Gate. Situated on the border line of the rugged north and the tropical south, it partakes somewhat of the nature of both—this ideal university town.

IN WHICH WE FOLLOW THE LEADER

The beautiful afternoon was devoted to seeing San Francisco and the Bay—and under what favorable auspices! May Lamb has a friend, Dora Blumer, who knows San Francisco and environs much better than most people know their small town neighborhoods, and, what's more to the point, takes pleasure in the pastime of personally conducting. So, accompanied by two friends in her car, she piloted the rest of us on a delightful follow-the-leader tour. The effective way in which she led us gave inspiration for an editorial on the qualities of successful leadership, which readers may anticipate in due time.

Our principal interest focused in the two much-publicized bridges which are being built to span the Bay—particularly the long bridge connecting San Francisco and the trans-bay cities. Driving down Oakland way, we first explored the various approaches, on different levels, which will lead traffic in from all directions, and likewise distribute it, in reverse. One will certainly have to know his ramps, we thought, as we looked upon this bewildering network of curving cement lanes.

SAN FRANCISCO THEN AND NOW

Then we drove our cars onto the ferry boat, parked them, and went above to view the prospect for the twenty to twenty-five minutes required for the crossing. From the ferry boat deck we had an excellent view of the giant bridge which stretches first to Yerba Buena Island, through which it goes by tunnel, emerging to pursue its aerial way to San Francisco. As we viewed the Golden City from the bay, we recalled vividly how on a similar, Sunday afternoon, exactly thirty years before, we had stood on a ferry boat with friends, gazing upon what had been San Francisco. How different then the scene, only three months after the great

earthquake and fire! We had felt as if we were looking through a stereoscope at the uncovered ruins of some ancient city. Yet by the time we left the University, the city had been so nearly rebuilt that few traces of the disaster remained.

PORT OF ENTRY FROM FAR CATHAY

After further exploring the big bridge from a high vantage point of the west side approach, we turned our attention to other attractions. "Don't miss the Aquarium," our loquacious Irishman at Willetts had admonished. We didn't—and, viewing incredulously the marvelous collection of piscatorial species, we were frequently wont to exclaim, "There just ain't no such fish." We explored the allurements of Golden Gate Park, visited the famous Cliff House and held on to our hats as we gazed across at the lumbering, lazy life in evidence on seal rocks, and then took the drive, through the Presidio which brought us in close view of the second bay bridge under construction—that which spans the Golden Gate, and which will bring Pacific Coast Highway traffic from the north directly into the city. Although by no means so extensive as the other bridge, popular interest seems strongly attracted to it, because of its association, doubtless, with romance-veiled Golden Gate, port of entry for ships and men from far Cathay.

AN APPETIZER AT A FAMOUS WHARF

Fisherman's Wharf, another distinctive attraction of a very different nature, was our next objective. As its name suggests, this is the rendezvous for the fishing fleet of the bay, and lining the wharf is an array of cafes which specialize in sea foods, with lobster cocktail as the apparent "leader." With the zest of a small boy who replies to his hostess that he will take some of everything, we made ours a combination cocktail, thus getting shrimp, and crab and what not along with our lobster. A feature of the Wharf is its curb service, orders of sea food being served to patrons as they sit and survey the scene from their cars. Great ovens occupy the foreground, where the maritime delicacies are prepared open and above board where all who wish may see. This was our late afternoon appetizer in anticipation of the dinner soon to come.

From the Wharf we drove to the heights on which stands the Coit Memorial Tower, from which is had a fine view of bay and city. While we were here the sun slid into the ocean just outside the Golden Gate. And we walked on the heights in the cool of the day.

Down again we plunged into the heart of the city, and soon were driving through the Chinese section. A glorified China Town it is now as compared

to the old China Town whose labyrinthine ways and subterranean chambers we had explored one night in the heyday of its pre-earthquake era.

MOONLIGHT OVER SAN FRANCISCO

After a good dinner and further visit at an excellent cafe in the city, we were guided by our leader back to the ferry. Now it was moonlight over San Francisco Bay, and as our boat parted the shimmering waters and left them rolling gently in its wake, we passed under the leaping span of the gigantic bridge, the outline of whose gaunt form seemed softened by the mellow moon. It was an enchanting scene, with the lights of the city receding in the background, and we all had one more thrill to add to our summer's experiences.

On leaving the ferry boat, we drove southward for the fun of riding through the long Alameda Tunnel, which leads traffic under an inlet of the bay, then circled Lake Merritt in the heart of Oakland, before returning to Berkeley at bed time and calling it a day. And what a day, thanks to May Lamb and Dora Blumer!

WE CALL AT STANFORD UNIVERSITY

Monday morning soon saw us on Highway 101 again as we continued our drive through the Golden State. We now rode over the longest of our many bridges—the San Mateo bridge across the southern arm of San Francisco Bay. It is exactly seven miles in length—so long that at its center one almost loses sight of land.

We crossed the bay in order to call at Stanford University. Our interest there centered largely in the Memorial Chapel and its marvellous mosaics presenting biblical scenes and characters. Our interest in the Chapel was enhanced by the fact that our Friend and fellow editor, D. Elton Trueblood, had so recently been installed as Chaplain of the University. Shortly before we left home he had called at the Central Offices in Richmond when he and family were en route to California, and now we were promptly and unexpectedly returning the call. We found him in his office, eagerly at work on his new task—if task is the word—of making vital religion meaningful and attractive to university young people.

DRIVING OVER EL CAMINO REAL

Leaving Palo Alto about noon, we had a good half day's drive ahead of us before reaching our next waypoint objective, San Luis Obispo, via San Jose, Salinas and points south. By the sign of the Mission bell along the highway, we were made to realize that we were traveling a historic road. To the official markers of highways and makers of maps, and to matter-of-fact tourists, it is Highway 101. To the discerning it

is *El Camino Real*—The King's Highway—of the old days of Spanish occupation when the padres, the San Franciscan fathers, made their way up and down this old road on their missionary ministrations to the Indians. The first mission at which we stopped was that of San Miguel—not long enough for inspection, but sufficient to acclimate us to the atmosphere of history and romance and spiritual devotion associated with these old Spanish-American missions.

HOME FOLKS AT SAN LUIS OBISPO

It was home folks again who awaited us at San Luis Obispo, in the persons of Hartley R. and Katherine Church, he being Catherine Hartman Woodward's uncle, a civil engineer connected with the State Highway Department. His having gone to Earlham as a student from Remington, Indiana, proved in later years the occasion whereby Earlham College and the Society of Friends spoiled the Presbyterians of the Hartman sisters. The Churches removed to California many years ago, and the writer was a guest in their home at Berkeley before he was aware of the existence of a certain niece who was to drive with him over the Marital Highway. So this was a college as well as a family reunion. The sight of two or three excellent Bundy pictures on the walls of the Church apartment gave us a distinct Earlham and "Old Indiana" feeling.

Before pursuing our way next morning, we were shown about the town, picturesquely pocketed by surrounding hills. Of special interest was our visit to the old Mission of San Luis Obispo (St. Louis the Bishop). As we were the only morning visitors, we were personally conducted in an intimate way which gave us a deeper appreciation of this the first of the several missions which we inspected.

AT SANTA BARBARA-BY-THE-SEA

Our next mission along *El Camino Real* was the very popular one of Santa Barbara, with its well kept church and attractive gardens. However, a continuous stream of visitors, quickly herded through like so many cattle, robbed the place for us of a good deal of the appreciation which was really inherent in the premises. To compensate for this, our interest and delight in the magnificent and distinctive County Building (We decline to call it a Court House) were unfeigned. It was a surprise and a joy to us.

Beautiful Santa Barbara-by-the-sea has many attractions of course. For us, however, it was but a waypoint. We had another and delightful rendezvous to keep and could not tarry. So, ho for the hub of the Golden West!

W. C. W.

FOREST AVENUE MEETING REPORTS PROGRESS

The fall program of the Forest Avenue Friends Church, Portland, Maine, is now in full swing. Interest seems very good and attendance is far above the usual fall average.

A brief survey of the achievements of the past year will indicate the scope and progress of our work. In the church school special attention has been given to the presentation of peace, service, and mission, and two months' instruction was given in temperance. Interest and attendance at the worship services have been constant. During the past winter the various commission reports presented at the 1935 sessions of the Five Years Meeting were relayed to the congregation through the sermons of the pastor, Lindley J. Cook.

The Young Friends Forum has had a successful year. Its discussions have centered in the Sermon on the Mount, the parables of Jesus, and a series of studies in vocational guidance which will be continued this fall.

The Camp Fire Girls' program has been developed into three groups: the Bluebird Band of younger girls; the middle groups of girls; and the Junior High School group, ably led by Corona Cook. Direction of the younger groups has been largely in the hands of four high school girls.

The Boy Scout Troop now has a membership of twenty-five, with several boys having done the required work for merit badges. A model airplane club was one big feature of the year's work, and at different times the scouts have assisted with programs sponsored by the meeting.

Many worth while programs have been enjoyed by the members of the Women's League which has raised several hundred dollars this year and which recently purchased one hundred new chairs for the basement. Payments upon the basement loan have been kept up, money has been given each month to the church budget, sewing has been done for the Red Cross, and other service projects worked out.

The Men's Club has been carried forward under able leadership and for the first time in seven years has been self-operating without the guidance of the pastor. A sum of fifty dollars was raised by the club for the general budget of the meeting.

Cooperation between the meeting and other community institutions has extended to the Grange, the Mothers' Club in the school, the Portland League for Peace and Freedom, the Church Federation, and the Portland Council of Religious Education.

Forward with Friends

By W. Elmore Jackson

IN the world of nature, the approach of autumn always means retrenchment—a quiet relaxation of activity and a folding up for the winter. Not so, in the ever-expanding world of the American Friends Service Committee. Here, the coming of the autumn brings a more thorough evaluation of the year's program, and in the light of this group consideration, a strengthening of old and the development of new lines of social and international outreach in the interests of a clearer and more consistent expression of the spiritual message of Friends.

The first of the fall meetings of the Service Committee were held in Philadelphia during the week of September 21-26. To this new recruit to the staff they seemed to be helpfully charged with self-criticism of what is, in many respects, an already outstanding program. Three phases in particular of the Service Committee program came up for review.

First—the peace work of the Service Committee. During the last few months, the Peace Section has carried on two very important major activities. It has continued, with an increasing measure of success, the ten-day Institutes of International Relations. During the past summer, there were nine such Institutes scattered throughout the country. E. Raymond Wilson reported that 1,425 persons had attended the Institutes for five days or more. Two hundred of these people were members of the Society of Friends. Speakers included many of our national and international leaders. The other activity in which the Peace Section has participated has been the work of the Emergency Peace Campaign. The student peace volunteers sent out by the Youth Section of the E. P. C. during the past summer numbered two hundred and twenty-three persons, thoroughly trained in the Institutes conducted by the Peace Section.

The question raised by the Peace Section was whether the attention of the Service Committee, in general, should not be directed toward an even more active peace education program during the next few months. Raymond Wilson and Emily Cooper Johnson expressed a deep concern that the American Friends Service Committee, facing a deepening European crisis, should center its attention, for the next year or two, on more active Peace education; that the Peace Section should undertake—with local and regional peace committees—definite programs designed to prevent and keep this

country out of war; and that local Friends groups should be asked to send out peace volunteers to participate in local and regional peace institutes. They stressed the need for the development of a technique for action in a possible war crisis—a technique to be worked out in cooperation with other religious groups.

Patrick Murphy Malin, Professor of Economics at Swarthmore College and a new Vice-Chairman of the Service Committee, who had just returned from Europe, expressed his feeling about this concern of the Peace Section, describing at some length, what seemed to him signs of deepening conflicts in Europe. He called attention to the development of a new Danubian block under the tutelage of Germany, and to the periodic fanning of flames of nationalism. He expressed the feeling that, while peace was maintained by iron-ringed pacts, it was still at the mercy of some explosive incident.

During the discussion which followed this expression of concern, it was pointed out that the Service Committee should avoid arousing a sense of crisis in connection with their work, and that attention should be centered on aligning support for those international economic and political adjustments upon which peace depends. The members of the Service Committee shared, quite generally, in the concern of the Peace Section. It was felt that the Committee's peace work might well be more extensive and directed more carefully in terms of Europe's deepening crisis. Further discussion was postponed to a special meeting of the Peace Section held on October fifth.

Closely allied with the peace work of the Committee is the work of the Foreign Service Section. Here the approach is slightly different. Clarence Pickett reported on his successful efforts to prevent occupation of the Ram Allah School property in Palestine by the British military forces. Notice has been given the School authorities that occupation was to take place within two days, but Clarence Pickett, speaking for the Mission Board in Richmond, Indiana, and for the Service Committee, appealed to the State Department and to the British Embassy in Washington. Cordial replies from the State Department indicate that occupation has temporarily been averted, and that the appeal—based not on the desire for protection of property but, on the continuance of the School as a center of neutrality and understanding—had been understandingly received.

Other phases of the Foreign Service

Section work discussed included plans for placement of German Christian refugee families, now in this country, in rural Quaker communities where they can become self-supporting, and the activities of the Quaker Centers in Europe. Patrick Malin expressed a hope that the American and British representatives of these Centers could be freed from much of the routine work, involving travellers and refugees, for a wider and more unique Quaker service in Europe.

Another meeting held in connection with the work of the Foreign Service Section was a conference on the extension of Quaker work in China, at which were present representatives of five different Friends committees having interests in the Far East. No attempt was made to come to any conclusions as to what work should be continued or as to what co-ordination should be effected, but feeling was expressed that it would be helpful for Japanese and Chinese attenders at the World Conference in 1937 to consider, rather carefully, Friends work in the Far East with English and American Friends, and that the Foreign Service Section of the Service Committee might well serve as a coordinating agency for this work. The Foreign Service Section expressed sympathy with the concern of Raymond Wilson that it work more closely with the Peace Section in carrying out Quaker responsibilities in peace education, both in this country and abroad.

The third phase of the Service Committee work which came up for review was the work of the Social-Industrial Section. Ruth Outland reported that there had been sixty-eight summer volunteers placed in twenty social service institutions during the past summer. An even larger number of students had been touched through the Volunteer Work Camps, conducted during the summer, by the Service Committee in cooperation with the Emergency Peace Campaign. There were one hundred and twenty-one college students from sixty-six different colleges in the five senior camps during the summer and sixty-four preparatory and high school students from thirty-four different schools in the two Junior Camps. It was emphasized that these two summer programs were reaching out into an ever increasing number of colleges and preparatory schools in the United States, and that this phase of the Committee's work was one of the more important outreaches of the Service Committee.

At present, the Summer Volunteer program attempts to acquaint college students with the various types of social service projects being carried on in the country, and to give them an intimate working knowledge of one particular project. The Work Camps, on the other hand, combine several unique opportunities for a summer experience. Located

in certain "depressed or strategic" areas of the country, the Camps attempt, through a community work project, a more complete understanding of the problems of the community and regions in which they are located. The work project is designed to more than justify the location of the camp in any one community, and to be one of the chief integrating elements in the program. The attention of the camps is centered around the problems of unemployment, labor and industrial relations, the cooperative movement, and problems of war and peace. Emphasis is placed on a study of methods of peaceful social change—national and international.

Letters and personal expressions from many people connected with the summer's camp program, indicate that it was a highly successful venture. The Tennessee Valley authorities were particularly well pleased with the two camps held in that area. The hope was expressed by members of the staff that, during the coming year, the camp program could be even more carefully worked out, and that emphasis could be placed upon getting into the camps, next summer, many more educational leaders with a good background in national and international affairs. It was hoped that, from the camps, could come some clarification of the Quaker position on economic, social, and international issues.

Among those present at the Service Committee meetings was Mable Ridpath, Warden of the Geneva Friends Hostel, who has just completed a three months' visit in this country. Following the meetings, she was guest of honor at a Geneva Hostel Reunion held at the Whittier House in Swarthmore, September 26. Present were forty-two people who had visited the Geneva Hostel. Also present was Louisa Jacob, just returned to this country from six months in the Vienna Center, and a much longer period of service with the Friends group in Nuremburg, Germany.

IT'S A LONG, LONG WAY TO QUARTERLY MEETING!

Early in the morning of August 21st (3:30 to be exact), Caspar W. Hanson, Clerk of Wessington Springs Quarterly Meeting, Nebraska Yearly Meeting, Harold Wilhite, Florence Gardner and, later, Dorothy Nelsen, whom we picked up on the way to White Lake, drove out on highway 16 to begin our long trek to Quarterly Meeting, held August 22 and 23 at Empire Meeting near Vale, South Dakota.

At Kimbal we had to detour, returning to route 16 at Chamberlain where we crossed on one of the five splendid new free bridges built by the State. Again we had to detour because of road

construction but came on to 16 at Kadoka where another detour took us on to road 40 and so through the beautiful, scenic Bad Lands of South Dakota. Here we looked at great walls hundreds of feet high. Some of these rainbow-colored walls looked like old castles in the distance. We had gone through the Bad Lands before but had not then seen as much of them as we now did on this new and beautiful highway which took us over forty miles of indescribable scenery. In two places we went through tunnels. We returned to highway 16 at Wall, South Dakota, near Rapid City, where we ran into a rain and hail storm which continued to Sturgis where we chose a gravel road which took us, by way of Vale, on out a few miles farther to the home of Martin Williamson, pastor of the Empire Meeting. In all we had travelled four hundred and thirty-five miles to Quarterly Meeting.

At the Saturday morning service Everett Puckett, pastor at Wessington Springs, gave a message on "Stewardship." In the afternoon business meeting which followed the noon lunch, good reports were heard concerning our bible school, peace and temperance work. The problem of evangelism was also discussed. Harold Wilhite, who with his brother, Harvey, spent the summer in a Work Camp among the Oklahoma Indians, told of his experiences there, and Viola Williamson, also a summer worker for the A. F. S. C., gave an account of her activities in Wisconsin.

The Sunday morning message was given by Caspar W. Hanson who spoke on "The Inner Light." The young people of the Quarter conducted the Sunday afternoon meeting while the evening worship was led by Inez Batchelor who, after a stirring song service conducted by her and by Louise Warner, gave a message of deep spirituality.

The sojourners from afar arrived

home on Monday evening, feeling that it had been well worth our while to travel nine hundred and twenty-six miles to and fro to attend the August session of Wessington Springs Quarterly Meeting.

C. W. H.

PASADENA NEWS ITEMS

A Quaker Meeting was broadcast by members of the Pasadena, California, First Friends Church on August 19 over station KPPC. Vocal and instrumental music of a high character gave variety to a program of inspiration and meditation. The message, "Visions and Tasks," was given by Edwin McGrew, pastor of the meeting. Favorable comments in great numbers were received in response to this program.

At the Monthly Meeting on September 2, the minute of a visiting Friend, Alisina M. Andrews, was read and she was introduced to the meeting. Her long service as a missionary is to be continued as she is returning soon to Jamaica.

On Sunday evening, August 30, Herbert Nicholson of Japan, under the auspices of the Philadelphia Mission Board, spoke on the subject of Christian Cooperatives.

An illustrated lecture on China, where he has been working, was given by James Thorp and wife on Sunday evening, August 23. The meeting was largely attended by their many friends among whom was Robert Dann of Oregon Yearly Meeting and the State Agricultural College.

Walter C. Woodward was a visiting Friend at our Monthly Meeting on August 5 and gave an excellent message to those present. On the following evening Edwin and Frances McGrew had a reception at the parsonage for the Woodwards and their friends.

VICTORIOUS LIVING

BY E. STANLEY JONES

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QUAKERDOM · AT · LARGE

On the way home from visiting their daughter Maxine at Utica, New York, L. E. Coffin and wife of Des Moines, Iowa, accompanied by a married daughter and little one, made a pleasant call at the Central Offices at Richmond on October 8.

* * * *

Elmore Jackson, who contributes "Forward with Friends" in this issue, has recently joined the staff of the American Friends Service Committee to work primarily upon the work camp program. He is a graduate of Pacific College and of the Yale Divinity School, where he worked with Richard Niebuhr and Jerome Davis. This last spring, he completed his residence work at Yale for the doctor's degree in International Relations.

* * * *

After serving for some years as Executive Secretary of the Hunterdon County Young Men's Christian Association, with headquarters at Flemington, New Jersey, LeRoy E. DeMarsh has accepted an insistent call to become pastor of his old home meeting at Glens Falls, New York. Although regretting to leave the Y. M. C. A. service, he has for some time desired to return to the active work of Friends and is eagerly taking up his new responsibilities.

* * * *

There has just come to the editorial desk a new book, "Jew and Greek: Tutors Unto Christ," by Alexander C. Purdy, Hosmer Professor of New Testament Exegesis in Hartford Theological Seminary, and George H. C. Macgregor, Professor of Divinity and Biblical Criticism at the University of Glasgow, the book being one in a series in the International Library of Christian Knowledge. It deals with the Jewish and Hellenistic background of the New Testament. We hope soon to present an adequate review.

* * * *

An announcement that will be of general interest among Friends is that of the acceptance by Errol T. Elliott of a call to become pastor of the First Friends Church at Indianapolis to succeed O. Herschel Folger who will go in the near future to Whittier, California, as previously announced. As Director of the United Promotion Work of the Five Years Meeting, Errol Elliott has circulated widely within recent years among American Friends who will regret that his visits of fellowship and counsel in that capacity are not to continue. He plans to take up his pastoral duties at Indianapolis the middle of November.

In honor of Greta Sumpf, a German Friend, whose home is in Kassell, Germany, and who has been in this country since last November, members of the Central Office staff served tea to a group of Richmond Friends and friends of the Friends on the afternoon of October 8. Greta Sumpf, a former teacher, is on her way west to visit a brother who lives in California. She has spent a part of the past year visiting Margaret T. Cary and attending the summer term of Pendle Hill School, and plans to visit Friends in Chicago, Iowa, Nebraska, and Colorado on her trip west.

* * * *

A reference is made in this issue to the work of D. Elton Trueblood as Chaplain of Stanford University. Since that reference was written there has come to the editorial desk the schedule of university preachers at Stanford for the autumn quarter. We are interested to note that of the five speakers listed, three are Friends; the two in addition to Elton Trueblood are Augustus T. Murray, Professor of Classical Literature, Emeritus, at Stanford, and William O. Mendenhall, President of Whittier College. The non-Friend ministers are Gaius Glenn Atkins, Professor of Homiletics, Auburn Theological Seminary, and Theodore G. Soares, minister of the Neighborhood Church at Pasadena and Professor of Ethics at California Institute of Technology.

* * * *

Those who have been following the situation in Palestine will be interested in knowing the development since the last issue of THE AMERICAN FRIEND. Following an interview of some of the officials with Khalil Totah, Principal of our

School at Ram Allah, a compromise was reached whereby, pending final decision, 250 troops were to be temporarily quartered in tents on the athletic field of the Boys' School. Later the Board was informed that there is a fair chance that the requisition of the school property will not be made provided the School, when it opened the last of September, had a reasonably representative attendance. On October 3, a cablegram came from Palestine stating that the schools had opened with a good enrollment. This leads us to feel that unless some unforeseen circumstances take place, we may reasonably expect that the regular school work will be allowed to continue.

* * * *

The Friends Central Offices at Richmond appreciated a visit one day recently from Mr. and Mrs. Charles P. Taft, II, of Cincinnati. Charlie Taft, as he is familiarly known, while the son of a former President of the United States, is a distinguished citizen in his own right, having to his credit, among other things, a large share in the achievement of changing boss-ridden, machine-corrupted Cincinnati into one of the best governed cities in the whole country. During the present campaign he has been serving as personal adviser to Governor Alf M. Landon, Republican candidate for President, and is making campaign speeches in his behalf. The Tafts and the Editor of THE AMERICAN FRIEND were fellow members of the Sherwood Eddy Party in Europe in 1930, and enjoyed reviewing the associations of that delightful experience. Mrs. Taft showed eager interest in the book display at the Offices, and purchased several volumes, including two or three of Rufus Jones' books, and copies of Quaker stories, for their children.

* * * *

Some of our readers will remember A. J. Muste, a young minister who, having lost his position in his own denomination because of his uncompromising stand for peace when the United States entered the Great War, became associated with Friends and became a member of the Yearly Meeting of Friends for New England. In the intervening years he has been actively identified with the Labor movement of this country. Following a three months' stay in Europe this summer, he gave an address at the National Conference on Pacifism and Religion in which he is reported to have repudiated completely his former advocacy of violence as a method of social change. "The idea that nations can destroy Fascism by

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war is ridiculous," he said. "How can you destroy Fascism by delivering yourself over into its hands? This you immediately do when you go to war. From what I have seen in Europe and America," he concluded, "I am convinced that the only hope for peace or justice for the modern world lies in the social dynamic of religion, which moves men to work for universal brotherhood by methods which do not defeat the end they seek to serve. Revolutionary violence ends in tyranny and war. Revolutionary love, which will go to the cross if necessary in behalf of brotherhood, ends in peace and justice."

NEWS OF OUR MEETINGS

Inez Batchelor and Louise Warner of Davenport, Iowa, held revival services during August in the three meetings which compose Wessington Springs Quarterly Meeting of Nebraska Yearly Meeting: Aurora, Empire and Harmony, South Dakota, Meetings. . . The beginning of school this Fall was of especial significance to several young Friends of Aurora Meeting. Harold Wilhite and Florence Gardner have charge of schools located, respectively a few miles north and south of Stickney, South Dakota, and Dorothy Nelson is teaching West of the River near Stamford. Stanley and Eula Gardner are attending Nebraska Central College, Central City, Nebraska, from which city have come Lois Joyce and Keith Smith to teach, respectively, near Stickney and Plankinton.

* * * *

Parsonfield Quarterly Meeting, New England, was held at East Parsonfield, Maine, September 26-27, with favorable weather and good attendance. Friends were present from Sandwich and Gonic, New Hampshire and from North Berwick, Portland, and Limington, Maine. James A. Coney brought messages of spiritual uplift and encouragement throughout the two days. Charles E. Peaslee gave an account of his recent visit to North Carolina Yearly Meeting. On Sunday evening James Coney presented an illustrated lecture on the organization of the Five Years Meeting and its departments of service. . . Repairs have been made upon the East Parsonfield parsonage and meetinghouse by the Women's Group of the meeting, and new hymnals, dedicated and used for the first time at this Quarterly Meeting, have been provided.

* * * *

The Muscatine, Iowa, Meeting gave a joint welcome, October first, to all those who have joined the Meeting since the coming of the present pastor, George B. Evans. This welcome was given at a beautifully planned supper at which Elizabeth Smith acted as toastmistress.

QUAKER
EST. 1893

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GEORGE A. WALTON, *Principal*, Box 351, George School, Pennsylvania

Welcome was given by the oldest member, that is oldest in point of membership. Church history was given by Jacob Stellrecht and others. Inez Batchelor and Maude McCaffrey sang a duet and Viola Smith spoke on the subject, "What the Member Owes the Church." The pastor followed by telling "What the Church Owes the Member." Verses appropriate to the occasion were read by Viola Smith. Besides those specially honored, other invited guests not yet members of the meeting were present. The meeting is making plans for its annual program and is looking forward to a successful year of work.

* * * *

For several years Friends of the Nine Partners Meeting, Millbrook, New York, have held their meetings for business in the evenings, at the homes of the members, and find that the interest and attendance have increased since the plan has been tried. Light refreshments are usually served and the latter part of the evening is given over to pleasant conversation. In August the gathering took the form of a picnic supper served on the shady lawn of the home of George and Ethel Baker. A birthday cake was cut in honor of the oldest active member, and a baby spoon presented to the father of the newest prospective member, who was then five days old. These occasions, when business and pleasure are so happily blended, help in promoting a spirit of good will.

* * * *

We regret that in our account of the fiftieth anniversary of the opening of the Lincoln, Virginia, Friends Meetinghouse we inadvertently gave the impression that only three women of the original

PENDLE HILL NOTICE

"The Development of Early Christianity and its Relation to the Spiritual Message of the Society of Friends" is the theme of an evening course to be given by Alexander C. Purdy at Pendle Hill. It will meet for eleven consecutive evenings at 8 p.m. beginning on October the sixth. A very nominal tuition fee of \$2 has been fixed to enable a larger number of Friends to attend.

eleven persons, members of the meeting when the present building was erected, are still active in the meeting. Howard M. Hoge, the surviving man of that eleven, is still an active participant, having served as minister since 1893.

* * * *

In accordance with action taken by Nebraska Yearly Meeting in its 1936 sessions Plainview Monthly Meeting, on June 15, 1936, recorded Mamie Lowe a minister of the gospel in the Society of Friends.

BIRTHS

MCINTOSH—To Dr. Rustin McIntosh and Millicent Carey McIntosh on August 23, 1936, a son, Kenneth.

MARRIAGES

ROHRBAUGH-BUNKER—On September 22, 1936, at Rising Sun, Maryland, Ruth Elizabeth Bunker of Philadelphia, Pennsylvania, to Lewis Rohrbaugh of Newportville, Pennsylvania.

DEATHS

HENDERSON—At his home in Mooresville, Indiana, August 31, 1936, William H. Henderson, aged seventy-two years. He was born in Lawrence County, Indiana, and moved to Hendricks County in 1885. For some time he served as an officer in the Indiana Boys' School but later became a farmer and a dealer in real estate. He was converted in early boyhood and joined Friends at North Branch near Mooresville. He loved his Church, which he attended faithfully and in which he often offered prayer and testimony. His wife, Emma Clark Henderson, and two children survive.

MENDENHALL—At his home in Portland, Oregon, March 14, 1936, Owen Mendenhall, aged eighty-two years. He was born February 2, 1854, in Indiana, and after living for awhile in Oklahoma, had moved to Oregon in 1908. He was married to Hesis R. Northam, August 22, 1872; to this union were born thirteen children, ten of whom are living. His wife died on July 9, 1914, and on September 5, 1917, he was married to Lucy Ruddell who survives him. Ever faithful in his church attendance and testimony, his was a life of self-sacrifice and love toward God and man. Always obedient to the Spirit it was truly said of him "His life was a sermon." Funeral services were held in the First Friends Church, Portland, Oregon, with Joseph G. Reece and Chester A. Hadley in charge.

SCOTT—At her home in Richmond,

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WESTTOWN, PENNSYLVANIA

Indiana, August 13, 1936, Edith Wickett Scott, daughter of Benjamin C. and Esther T. Wickett. Born May 9, 1882, she was a birthright Friend and a charter member of the West Richmond Meeting. Edith Scott loved life as high and zestful adventure, and imparted her Christian good cheer and enthusiasm to others. She was devoted to the work of her meeting, in the service of which she was consistently faithful. She was an active and valued member of the Calendar Club of the West Richmond Meeting and of the local Woman's and Garden Clubs. She leaves her husband, E. Harrison Scott, who is Treasurer of the Friends Publication Board of the Five Years Meeting, a married daughter, and a younger son in the home.

UNTHANK—At her home in Richmond, Indiana, September 16, 1936, Emma Harris Unthank. By her death the West Richmond Meeting, Indiana Yearly Meeting, and the Richmond community lost a valuable and devoted co-worker, for to her the spiritual and the secular were alike religious duties. As long as her health allowed she was a regular attendant at Sabbath morning meetings and served on important committees in the local and Yearly Meetings. Until her death she was a member of the Meeting on Ministry and Oversight as an Overseer, and served Indiana Yearly Meeting for more than twenty-five years as an active member of its Permanent Board and for several years as a member of its Evangelistic Board. She was a most valuable helpmate to her husband, James B. Unthank, who was for more than twenty years President of Wilming-

ton College, and later, pastor of the Dayton, Ohio, Meeting. Following his retirement they moved to Richmond where they were instrumental in furthering the then struggling new meeting of West Richmond Friends, an interest which she retained following the death of her husband in 1916. Wherever she lived she devoted much time to Friendly visitation and her cheery, magnetic personality gathered about her, wherever she was, a host of friends from every walk of life.

NOTICE

PARIS, FRANCE—Mme. Melon-Hollard and daughter, Germaine, members of the Society of Friends, 78 rue d'Assas, Paris, 6e (opposite Luxembourg), receive paying guests. Very moderate prices.

WHERE TO STAY

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LOCAL MEETING DIRECTORY CHICAGO, ILLINOIS

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Milton H. Hadley or Garfield V. Cox, whose addresses appear below.

Chicago Monthly Meeting. South Side meeting at 66th Place and Blackstone. (6620 South and 1436 East) Bible School at ten, meeting for worship at eleven. Fellowship Day—2nd Sunday each month from October to June. Jackson Park "L" to Dorchester, east one block, then south. Milton H. Hadley, minister, 6041 Kenwood Ave., telephone Fairfax 6641.

Evanston Meeting. Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at nine-forty-five, meeting for worship, eleven. Milton H. Hadley, minister.

57th Street Monthly Meeting—1174 East 57th Street, John Woolman Hall. Meeting for Wor-

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ship 10:45. Religious Forum 11:30 a.m. Garfield V. Cox, Clerk, 1332 East 56th Street, Telephone Dorchester 5745.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 9:45, and Meeting for Worship, 11:00 a.m. Visitors welcome.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street. Worship 11:00 a.m., Bible School 9:45 a.m., Christian Endeavor 7:00 p.m. Visiting friends call Cecil E. Hinshaw, Minister, 3855 Clay Street, Phone Gallup 4650W.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a.m., Meeting for Worship 11 a.m. Send names and addresses of people coming to Detroit to J. Edgar Williams, Pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue So. at 14th Street. Meeting for Worship at 11 a.m. Pastor, H. Millard Jones, 135 East 37th Street.

NEW YORK, N. Y.

Grammercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a.m. Pastor, William J. Murphy, 2315 East Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a.m.; Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock, First-day school at 9:45. Friends and others interested are cordially invited.

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